

LONDONS NEW-YEERES GIFT.

OR
THE VNCOVCHING
OF THE FOXE.

A godly Sermon Preached at Pauls
Crosse, the first of IANVARIE.

1608.

By THOMAS JACKSON, Bachelour of Diuinitie, and
Preacher of Gods word at WYE
in KENT.

Published by Authority.

*Non oramus, ut moriantur inimici, sed ut corrigantur; sic mortui erunt inimi-
ci, sed non enim correcti non erunt inimici. August. in Pl. 37.*

LONDON

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his Shop in Pauls Church-yard, neere vnto Saint
Austines Gate, at the Signe of the
Holy Lambe. 1609.

ORDERS

PAID TO ORDER

OF THE

1. 48, 10, 31.



2000 000 000



TO THE RIGHT

Honourable, Sir H V M P H R E Y
W Y L D E, Knight, and the now Lord
Maio^r of the renowned City of London,
and to the Right Worshipfull, the Alder-
men and Shiriffes, his Brethren, all graces
internall and externall, temporall and
eternall be multiplied.



Right Honourable and Worshipfull,
howsoever this last & euill age afford
manifolde discouragements from
preaching, but more from Printing, ^{uix tota}
as first, the great number of good ^{vita inducet}
bookes, ^{Sacer.} so as it would require a
mans life, but to reade ouer the ^{2 Act. 19. 19}
inscriptions: besides the infinite ^{(2) Solut accep.}
number of prophane and fruitlesse Pamphlets, good for no-
thing but an ^{1109 esse sermo} Ephesian Bonfire. Secondly, because ^{viuus quam}
(a) Liuely voyce is much more gracious and accepta- ^{scriptui, &}
ble then written words, as hauing a (b) kind of hidden ^{officior lim-}
and perswasive power, which made Aeschines increase ^{gua quam lito-}
the peoples wonder at Demosthenes written Oration, ^{ra. Barn. Ep. 66}
saying; "What would ye haue thought if ye had heard (b) ^{Haber nes-}
him pronounce it himselfe. Thirdly, the peruerse can- ^{co quid latis}
dation of many, who spare not bitterly to backbite reprochful ^{irepreias}
^{vina vox.}
^{Quid si ipsum}
^{audisset suu}
^{Verba pronun-}
^{ciantem.}

THE EPISTLE DEDICATORIE.

(c) μωμῶδες ἢ
μυμῶδες; ἀνὴρ
ἁγίος.

“Cibus bis
coctus.

(a) δὲ τῶν
τρίων τὰ καλὰ.
Bis ἑτέρως, quā
pulchra.

ly to slander, undeservedly to reprove, and maliciously to de-
fame whatsoever it be, though neuer so learnedly and godly
done by others, it being much (c) easier to mislike then to
doe the like. Lastly, for that a Printed Sermon is com-
monly to them that heard it as “ Lettise twice sod (though
the heathen man could say (a) Let vs heare twice or thrice
those things which are excellent) : Yet hauing the glory
of God, and good of his Church before mine eyes, & being
both requested by your Lordship and many others to pub-
lish this Sermon in Print, which (as I could) was fitted both
to the times wherein we liue, and that Honourable assembly
to which I spake, and also thereunto obliged by great and
undeserued fauours: I could not but overstride all dis-
couragements, and willingly turne my tongue into a penne,
and laying aside the gesture and countenance of a liuing
man, wrappe my selfe in dead letters, though of lesse effecti-
all perswasions. I am bolde to exhibite it vnto your Lord-
shippe, and the Bench (to whome I owe all seruice) both as
a testimony of shankefulnesse, for benefites receiued, and to
congratulate (as with a small present) the ioyfull entrance
of this New yeare, not doubting, but it shall finde the bet-
ter entertainment, and my selfe remaine the safer
from the teeth of vncouched Foxes, if I and it shall stand
in the comfortable lier of your Lordships and Worships good
approbation and defence; So with mine heartiest prayers
vnto God, that by your wise and religious gouernement in
this Honourable City, both your selues and it may many
and many yeares continue in happinesse and prosperity, I
humbly take my leaue, and euer rest

Wye in Kent

Your Lordships and Worships to commaund

THOMAS JACKSON.



LONDONS NEW-YEERES

GIFT.

IT is written (right Honorable, right Worshipfull, and dearly beloued, Men, Brethren, and Fathers) in the second Chapter of the booke of *Salomon*, which for the excellencie of it, according to the Hebrew phrase, is called ^{u Canticum} the Song of Songs; and the 15. Verse, the wordes ^{Canticorum ad denotandam} are these [*Take ye vs the foxes, the little foxes: which destroy the Vines, for our Vines haue small grapes.*] The ^{(ex Gs kebrais- ms) huius Can- tici excellenti- am, sublimi- tem & diuini- tatem, del Rio.} consideration, both of the Persons, to whom at this time I am to speake, and of the daies and times where in wee liue, hath very forcibly moued and induced me, to make choise of this portion of Scripture, by Gods assistance and your patience to intreat of; the words are few and easie to be remembred, the phrase pleasant and delightfull to heare, the matter graue and waighy to bee considered: I will spend no time in impertinent circumstances; this sentence being absolute without any great dependance: being a part of that most heauenly and diuine Loue-song, which passed betwixt Christ Iesus, the Bridegroom, in hea- ^{Which want- ing the degrees of comparison, doe supply the same by dupli- cation of the word, as Song of songs, Vanitie of vanities.} ^{The summe of the Text.}

uentryumphant; and his Church or beloued Spouse on earth, militant: containing a most waighly charge, imposed by all the three Persons in glorious Trinitie, both vpon Magistrates, Ministers, and all the people of God; that all, and euery one of them, (as their places and callings will giue leaue) doe set to their heartes and hands (by all honest and lawfull meanes) for the removing and taking away, of whatsoeuer person or thing, which doe any way hinder or hurt the fruitfulnessse and prosperity of his Church: which Scripture affordeth very profitable matter, both for me to speake of, and for you to heare : yea, I thinke

Taxit Deus, argumentum hoc, tam sit commodum quam est accommodum.

Diuision.

Non paruum in magno, as in earthly minerals, a little gold in a great scale of vnprofitable earth: but magnum in paruo: much matter in few words, &c.
A short golden Sentence. and particle thereof containing incredible store of pure substance.

1. General part.
Subdiuision.
1. Part.
Scale.

there is not one in this assemblie, which this Scripture toucheth not, eyther in reformation of some sinne, or practice of some durie, that so by Gods grace, all may bee bettered, edified and comforted. Yea, I pray God, it be as profitable vnto vs all, as it is fit for vs all to consider of. Wherein, that wee may the more orderly proceed, these three parts are to be considered, *viz.* First the charge it selfe, in these words, [*Take ye vs :*] Secondly, a direction for the execution of this charge, shewing them what they must take [*the foxes, the little foxes:*] Thirdly, the reason of this charge, that so Gods seruants may be prouoked to the more zealous execution thereof, [*for they destroy the vines which haue small grapes.*] In the charge, three things are to be considered, *viz.* First, the Persons, giuing this charge, included in this word [*vs*] Secondly, the parties charged, included in this word [*Ye :*] Thirdly, the thing giuen them in charge, expressed in this word, [*Take.*] Of which, now we are orderly, and more largely to intreat.

And first, for the persons giuing this charge, they are

are included in this word, [*vs*] by which Pronounne of the plurall number, the three Persons, in sacred Trinitie are signified, (whole workes without themselves are "indiuisible) *viz.* the father, who husbandeth this Vine: Christ Iesus, who hath purchased it: and the holy Ghost, who watereth it with his graces, that it may be fruitfull: all which haue an equall care ouer this Vine, and beeing equall in glory, maiestie, and power, doe equally giue this charge; that whatsoever doth hurt or annoy this Vine, be taken away, Here then for our learning, one of the greatest mysteries of Religion is pointed out, *viz.* the glorious Trinitie in Vnitie, the Father, Sonne, and holy Ghost, three Persons, and (distinguished by incommunicable properties) yet but one God: "in which indiuisible Vnitie, the Father is to be adored, as being altogether of himselfe: the Sonne to be glorified, as that consubstantiall word: and the holy Ghost for euer to bee blessed and magnified, as that coessentiall Spirit, eternally proceeding from both. * Of these *S. Iohn* thus speaketh, laying, *There are three that beare record in heauen, the father, the word, and the holy Ghost, and these three are one.* For further confirmation of this point, the godly learned haue obserued; that in many places where mention is made of God, words of the plurall number are vsed: *In the beginning* (saith *Moses*) *God created heauen and earth*: and againe, *Let vs make man.* Yea, the Hebrues vse such phrases in some places, as according to the letter, to translate in Latine, would be very incongruous: as where *Abraham* said, *Now when God caused mee to wander out of my fathers house*: and in *Iob* wee reade, *None sayth, where is God that made me*: and *Let Israel reioyce in seccrunt mo,*

"Opera Trinitatis sunt indiuisibilia ad extra.

1. Doct.

"M. Perq. order of the causes of saluation, cap. 5. alius & alius: non aliud & aliud.

M. Hooke lib. 5. (c. 51. pag. 106. Confirmation. 1. Iohn 5. 7.

b Gen. 1. 1. Elchim Bara, G-muse essentia personarum tres. Trinitas. c Gen. 1. 26. d Gen. 20. 12. heb. errare facerent Deus. box ap. 1614. e Iob 35. 10. heb. Gbiefi Deus qui seccrunt mo,

*Psal. 119. 2. f heb. faciensibus
ipsum.
Non honoris
causa, & Prin
cipes loqui so
lent, Manda
mus, iubemus.
Zanch. de ope
ribz part. 3. lib 1.
cap. 1 pag. 606.
Ad indicand
um S. triados
mysterium. Tre
mel. in Gene. 20.
13.
c D Cornel. r.
tic. 2 pag. 23.
August. tom. 6.
Epist. lib 3. 10.*

him ^f that made him, saith the Psalmist. To conclude this point with this place we haue in hand, *take ye (vs) the Foxes*, why saith he not, *take ye (me) the Foxes*: is it after the maner of men, for honors sake, as earthly Princes vse to say, We will, and we commaund? No verily, but to signify the mystery of (*t*)sacred Trinity. One God in number, one indiuisible essence or substance, admitting a *distinction*, but *no separation*: the Father being in the Sonne, and the Sonne in him; they both in the spirit, and the spirit in both (*c*)them. Hee that can (saith *Austin*) conceiue, let him comprehend it, but he that can not, let him beleeue, and pray, that that which | hee beleeueth, hee may truely vnderstand.

2. Doct.

Secondly, this teacheth vs, how great and waigh-ty this charge is: if it were but the commandement of an earthly king, to any of his Iudges, Ministers, and Officers, concerning the good of the Commonwealth, it were greatly to be respected: but being the charge of the King of heauen and earth, and that concerning the good of his Church, *which he hath purchased with his dearest blood*, it is much more to bee regarded: yea, woe bee to them that euer they were borne, who beeing put in trust with the good of the Church, and at whose hands hee requi-eth this duty, if they shall be found carelesse and negligent, much more, if they shall be found false-hearted and treche-rous, suffering the Foxe to make hauocke in the Church, and not resisting him, where shall they bee able to appeare, when they shall be called *to an account of their* ^h *stewardship*? or how shall they auoyde that fearefull curse, which God by the mouth of his Prophet hath denounced, against all those *that doe the*

worke

*h Luke 16. 2.
Redde rationem*

worke of the Lord fraudulently, ⁱ and cursed be that holdeth i *Jerem. 48. 10.*
 backe his sword from bloud? wherefore as good king Je-
 hoshaphat, aduised and charged his Magistrates and **The Vse.**
 Ministers, saying, take heede what yee doe, for yee execute
 not the iudgements of man, but of the Lord, and therefore
 thus shall yee doe in the feare of the Lord, faithfully and
 with a perfect heart, and then the Lord will be with you, in
 the ^k cause of iudgement: So let me animate and incou- ^{k 2. Chron. 19. 6. 9.}
 rage both Ministers, Magistrates, and all the faithfull
 seruants of Christ, to the taking of those Foxes, yea the
 little Foxes, euen the remouing of whatsoeuer, is
 hurtfull and iustly offensive, to the Church of God,
 for herein we doe not seruice vnto men, but vnto God,
 who will be with vs in this cause: yea let vs be sure, that
 so long as we keepe our selues, within the bounds of
 our callings, and of a good conscience, hauing the
 word of God for our warrant, howsoeuer we may be
 opposed by men, who for number, are manie; for
 power, great; for pollicie, subtil; & for malice, match-
 lesse: yet the Lord himselfe will bee with vs in this
 case, against whom there is no ¹ wisdom, counsell, nor ¹ *1. Erou. 21. 30.*
 strength, as the wise man speaketh, and therefore let vs
 not doubt, but we or ours, shall see the day, when we ^m *E. ar 4. a. 1.*
 shall giue glorie vnto God, crie, and shoute great is the ^{Magna est ve-}
 ritas, and ^m preuaileth: so much for the first part, viz. ^{ritas & pra-}
 the Persons giuing this charge. ^{uales.}

In the second place we are to consider, the Persons **2. Part.**
 charged, included, in this word, (Yee.) Gods Hunt- **Sense.**
 men are of two sorts, viz. ordinarie, and extraordina- ^{Gods ordina-}
 rie: his ordinarie huntsmen, heere commaunded to ^{ry Huntmen}
 take the Foxes, are principally three, viz. First the Mi- ^{are three.}
 nisters of the word, who as for diuers respects, they ^{1. Ministers.}
 are diuerslie compared, as to Sheapbeards, Fishermen,
 B 3 Husbandmen,

Londons New-yeeres gift.

*Husbandmen, Haruesters, Planters, Waterers, Watchmen, Embassadors: so also vnto Huntsmen, because they are to lift vp their voyces likeⁿ Trumpets, and when they discricie a Foxe, they are^o to shoute together, and to pursue him, till either they haue caught him in the net, or Hay of the Gospell; P or driuen him out of the Vineyarde; and for his purpose Christ hath not only committed vnto them, the sword of the spirit, which is the word of God; wherewith^q they may conuict^r gainsayers, yea so conuict as also conuert them; that so the prophesie may be fulfilled, that the Wolfe, shall dwell with the Lambe, and Lyon, and fat beast^s lie together: but also, the keyes of the kingdome of heauen are committed^t vnto them; that when men are conuicted, and will not be conuerted, they may be cast out, and expelled the Vineyard, either for a time as the incestuous Corinthian^u was: or for euer, euen vnto the comming of the Lord, who will take vengeance on them that hurt his Vineyard, which kind of excommunication, the Apostle calleth *Maran-atha*, (of *Mara*) the Lord, and *Atha*, he commeth, n being interposed for sound sake.*

Here then we may learne, what a waightie charge, God hath layd vpon the Ministerie, and specially vpon the reuerend Bishops, and Fathers of the Church; who being called, and that by Apostolicall and diuine institution, not onely to a prioritie of order; but also a maioritie of rule; who are to giue account to the great Bishop of "our soules, how they haue vsed their learning', dignitie, preeminence, and power, to the good of the Church, by taking the Foxes therof: let me with all reuerence say vnto such, as Saint Paul bad the *Colossians*, say to *Archippus*, let them take heed to the Ministerie they haue receaued in the Lord,

n I. say 58. 1.
o I. say 52. 8.
p Math. 13. 17.

q Eph. 5. 17.
r Tit. 1.

τὸς ἀντιλέγον-
τος ἐλέγχειν.

" I. errantem
conuincat Et ee
conuertat. Ber.

s I. say, 11. 6.
t Math. 16. 19.

v I. Cor. 5. 5.
v I. Cor. 16. 22
h Hanc exposi-
tionem, Et ge-
nuitiam am-
plectitur. Bez.
ibid.

i. Doct;
Do. Down.
Serm. at Lam.
page. 32.
Coloss. 4. 17.

Lord, that they fulfill it. Oh therefore that they would remember, that (as Saint Paul layeth) *he that desireth the office of a Bishop, desireth a worthy worke*, a calling, honorable, and specious; but a calling of marvellous care & labour, *honor and burthen* being coupled together therein: that they would be careful (as God and the Church, haue put them in trust) first, in exercising their power of ordination, which hath alwayes beene in them, (excepting in case of necessitie) as both *Ierome* and *Christostome* doe witnesse: *Quid facit excepta ordinatione Episcopus, quod Presbiter non faciat? Ierom. ad Euag. Episcopi, sola ordinatione superiores sunt, Christost. in 1. Timoth. homil. 11.* That heerein I say they would follow the counsell of Saint Paul vnto *Timothie*, lay their hands *Y rashly on none*, but prouing, whether being competently qualified, with the excellent endowments of learning and pietie, they be fit for so great and worthie a function: for mans calling ought not to goe before, but follow after the calling of God: for their calling is but *declaratiue*, whereas Gods is *effectiue* (as the Schoolemen speake) and to this end that they would looke into the two famous & renowned vniuersities of this land, which doe abound with so many ripe and ingenuous Scholers, fit to make most worthie Huntsmen for the Lord, if they were there vnto called: and let no more (to the great prejudice of the Church) *the basest of the people be made Priests*, as in the dayes of *Ieroboam*, and in former times in this Church too manie: for reformation whereof, *the stones in the streete would crie*, if wee should hold our peace.

Secondly, seeing they haue authoritie deriued
vnto

1. Timoth.
1.2.
καλου ἐργου
ἐπιθυμει.
(nisi & ho-
nos.

Titus, 2.2.

Declaratiue
non effectiue.

1. Kings 12. 31

Luke 19. 40.
λιθοι κειμε-
νοι εστιν.

Londons New-yeeres gift.

γ Titus 2.5;
ἐν αὐτῇ τῇ
ἐκδοῦν.

z Apoc. 12.4.

a Jude vers. 13

Exhortation.

b 1. Cor. 4.1;

c Esay 52.8.

d Math. 24.46

vnto them, *not ouer one particular flocke, but a whole Di-*
ceffe; not only ouer the people, but the Presbiters al-
so, not only for direction, but correction, that there-
fore in exercising this their power of iurisdiction,
they would carefully (as Saint Paul sayd to Titus) *re-*
forme γ *and correct* what is defectiue or amisse, in any,
without respect or partialitie, and lastly, *seeing they*
are starres in Christs right hand, that they would shine
themselues, both before presbiters and people, in the
light of pure Doctrine, and of a godly conuersation,
that by their light, the Foxe might be the better de-
cried and taken, it being most fearefull and dange-
rous to the Church, if they should proue either *z fal-*
ling starres, or *a wandring starres*; but what doe I in-
structing or exhorting men so eminent and excel-
lent for their knowledge, and practise? as if with
Phormio I would entreat of warfare before Captaine
Haniball, or hold a taper vnto the Sunne. I will there-
fore now direct my speach to men of mine owne
rancke: oh therefore, my good brethren, let vs whom
God hath called to be *b disposers of the word, and Sacra-*
ments, know, that the Lord hath reposed his great
trust and confidence in vs, to be keepers and dressers
of his Vineyard, yea that he hath layed this waightie
charge vpon vs, to take the Foxes, and whatsoeuer
doth hurt his Vines, wherein if we be faithfull, and
as Gods Huntsmen *c lift vp our voyces, & shewt together*;
giuing no rest to Sathan, sinne, and heresie, but ha-
uing our tongues as sharpe as any arrowes, to shoote
at corruptions, in whomsoeuer, or wheresoeuer, wee
find them, then most blessed shall we be, *when our*
Maister commeth, by death or iudgement, and shall find
d vs d so doing, we shall receaue both the commendati-
on

on and the reward,^e wel done good servant, and faithfull, ^e Matt. 25. 21.
 enter into thy Masters ioy, but if we be such as the
 Lord inueigheth against by his Prophet, saying,^f their
 watchmen are blind, and haue no knowledge, they are
 dumbe dogges, and cannot barke: they lie and sleepe, and ^f Esay. 56. 10.
 delight in sleeping, they all looke to their owne wayes, aduau-
 tages and purpose? carelesly saying, ^g Zechar. 11. 9.
 let it perish: and suffering the Foxes to make hauocke
 of his Vineyarde, we may prosper for a while, but the
 Lord will come suddenly vpon vs,^h and cut vs off, and ^h Math. 24.
 giue vs our portion with hypocrites, where shall be wayling
 and gnashing of teeth for euer, for the mouth of the
 Lord hath sayd it: yea he (that cannot lie or repent)
 hath threatned,ⁱ behold I will come against those Prophets,
 which haue sweete tongues, and cause my people to erre by ⁱ Iere. 23. 31.
 their lies, and by their flatteries, saying peace, peace, when
 there is no peace.

Oh therefore, my good brethren, as wee doe de-
 fire to receaue the one, and auoyde the other, ^k 1. Pet. 2. 9.
 giue to one another the right hand of fellowship, and see-
 ing we are appointed for those last and euill dayes, let vs ^l Esay. 58. 1.
 lift up^l our voyces like Trumpets,^m and bee the sonnes of Boanerges;
 thunder, Mitio his mildnesse, and Elie his gentle spi-
 rit, are not of power to awake sinners, which are so fast
 on sleepe; the workes of darknesse,ⁿ are become the workes ⁿ 1. Thes. 5. 7.
 of light: Sathan and his limmes are transfigured into
 "noone-daye diuilles, sinners are growne so impu-
 dent, that they cannot blush: ^o God came vnto Eliah, in ^o 1. King. 19.
 a still and soft voyce, but we must be rather as mightie
 winds, renting Mountaines, breaking Rockes, and o-
 uerthrowing ^p whatsoeuer exalteth it selfe against Christ, ^p 2. Cor. 10. 5.
 we must be as a fire, to consume the dross; and as an
 earthquake, to make men tremble with the feare of

Londons New-yeeres gift.

Gods iudgements, as the Trees in the Forrest : let vs not anoynt the handes of sinners with precious balmes, but rather breake their hearts with sharpe corrosiues : no honnie, but salt must come in Gods sacrifice : let our songs, be songs of iudgement, and not of mercie : let vs no longer pype to make men daunce, but hang vp our harpes, put on sackcloth, & mourn, that we may make them lament : not please their eares, with affected eloquence, but pierce their hearts with diuine sentences, that their teares may be our prayse, *Lachrima auditorum sint laudes tuae. Hieron. ad Nepot.* so shall we for our parts, discharge the dutie heere required at our hands, *take yee, vs ; the Foxes.*

2. Magistrates.

But now, if the Ministers cannot preuaile, but howsoeuer they *doe conuict*, yet they cannot *conuert* those refractarie enemies, but they proceed in stubbornesse and pertinacie, then the second sort of Huntsmen, whom God heere chargeth, to be assistant in the taking of those Foxes, are the Christian Magistrates ; who are to second the ministers, of the word, by the vse of the temporall sword, which they must *not* beare for nought, but as the Ministers of God, *take vengeance on them that doe euill.* And of all Magistrates, this doth specially concerne, *Emperors, Kings, and Princes*, who are to be *nursing Fathers, & nursing mothers to the Church* ; and being appointed of God, to be *kee-*

1 Rom. 13. 4.

1 E. 49. 23.

6. Principes Ger-
m[an]i ; tabula cu-
stodia sunt.

pers of both the Tables of the law, are by their authoritie, both to maintaine the true seruice and worship of God, in respect of *Doctrine and government*, and also to suppress all hereticall prauitie, blinde deuotion, and prophane conuersation : drawing forth of their co- uerts and borowes, all such Foxes as doe hurt and annoy Gods Vineyard. And if God require this at the hands

hands of all Christian Kings and Princes, then may I say, (be it spoken with all loyall reuerence, and subiection) God requireth this dutie *at the hands of our gracious Soueraigne king (whom God in mercie long preserve)*: for seeing the kingdome of England is an absolute Empire and Monarchie, and his Maiesty (the head thereof) an absolute Soueraign, & supreme Gouvernour ouer all persons and causes Ecclesiasticall and Temporall within his Dominions; God may specially looke that he be a *mighty hunter for the Lord*, and therefore we say with one consent, *Gird thy sword vpon thy thigh O most mighty, ride on because of the word of truth, meekenesse and righteousness*; Let the Lion (a) rampant trample vnder foot the enemies of God and his truth; of their prince and Country; and so obey the expresse commandment of God. *Reward the whore of Babylon, as she hath rewarded you, and giue her double according to her works*. Yea howsoeuer some vngodly persons haue most vniustly sought to (b) jarken his Maiesties bright reputation, by cloudy and foggy mistes of vntruth and false imputations; yet that he will constantly proceed both to maintaine that holy Religion, which he dranke in with his milke, and hath hitherto persisted in the faithfull profession of; and vtterly to abolish and antiquate that Romish abomination out of his Dominions (beside many other) (c) that his royall gift to his sonne, doth giue vs most comfortable assurance. Then, that his religious heart should be once tainted with the least conceite of receiuing the Beasts marke, in falling downe to worship the golden Calfe, farre be it from any to conceiue;

I turne my speech therefore vnto you, Right Ho-

My Lord
Cooke de iure
Regis Ecclesi-
astico pag. 8.

Psalm. 45. 4.

(a) The Pro-
testant
Counterpoise.
pag. 13.
1. Kewel. 18. 6.

(b) Answer
to Card. Bellar.
letter to
Blackewell
pag. 45.

(c) βασιλικὸν
δῶρον.

Londons New-yeeres gift.

nourable, and you Right Worshipfull vpon the Bench, and the rest of his Maiesties faithfull seruants: Vndoubtedly, your charge is very great, whome the Lord hath appointed for places of gouernement, to sit at the sterne, and haue the rudders of Cities and Countries in your hands: And therefore if euer you desire (with that worthy Gouernour *Nehemiah*) That^u God should remember you concerning this, or that kindnesse, shewed in his businesse: Remember well, whose person you represent, whose cause you undertake, and whose iudgements you execute vpon earth: God hath called you to hunt the Foxe, not to countenance the Foxe, much lesse to be Foxes your selues: to take them that spoyle the Church, not to liue your selues by the spoyle of the Church, to take the Romish *Reynard* and his cubbs: not to be *Papish Sambalats*, and *Tobias*^x your selues, bending all your wits, wealthes, and might to the hinderance of the Gospell: it is your part to awaken *Jonas* if he fall on sleepe, y^e What meanest thou O sleeper? v^o, and to thy hunting; not to stoppe his mouth, and hinder him in his chafe: We haue a long time cryed and called to the eares of the soule and conscience; it is your duty now to speake to the eares of the body, of inheritance and liberty, that the body may tell the conscience, I am afflicted; the inheritance, I am diminished; and liberty say, I am restrained for thy sake: these are arguments which haue done much good, vse them therefore, that when the day of account shall come, yee also may receiue the commendation and reward,

^z Well done good seruant and faithfull, thou hast been faithfull in a little, I will make thee ruler ouer much. Whereas contrariwise, if you be idle, & carelesse, suffering your

^u *Nehem.* 13.
22.

^x *Nehem.* 2. 10.

^y *Jonas* 1. 6.

^z *Mat.* 23. 12.

your sword to rust in your scabberd, setting all at
sixe and seauen; not regarding, whether the Church
of God sinke or swimme, what hauocke or spoyle be
made of Gods vineyard, so you enioy your honor,
peace and wealth: O the day of reckoning is at
hand, when to giue accounts for these things will be
full bitter.

Now, though this charge be principally laid vpon
Ministers and Magistrates; yet are there also diuers ^{3. Common}
duties which God requireth at the hands of all his ^{people.}
people in this businesse: as first, by the admonition of ^{1. Duty.}
Gods Ministers you are to take heed, and beware of
these Foxes * Beware (saith Christ) of false Prophetes, * ^{at 7. 15}
which come vnto you in sheepes clothing, but inwardly are
rauening Wolue: ^a *reiect him that is an heretike*, (saith ^{a Titus. 3. 10.}
S. Paul) *and he that bringeth not this doctrine*, ^b *receiue*
him not to house, neither bid him God speed. ^{b 2 Thim. 1. 10} Let not your
houses be dennes and Borroughes for Priests, Iesuites
and wicked seducers to harbour in.

Secondly, as ^c *Moses, Aaron and Hur, went vp to*
the top of the mountaine, and lift vp their hands vnto God ^{2. Duty.}
for Israel, whilest they were in fight with the Amale-
kites, in the valley of Rephidim; so when God hath
giuen you such Magistrates and Ministers, as are men
fearing God, and full of knowledge, courage and
zeale, to take all the enemies of your soules and bodies,
it is your dutie, both to praise God, and to be thank-
full, as the Queene of the South was for Salomon, say-
ing, ^d *Blessed be the Lord God, who set thee on the throne* ^{1. King 10. 9}
of Israel, and made thee King, to doe equitie and righteous-
nesse: and as Nehemiah was for Artabshashtie, saying,
^e *Blessed be the Lord God, which hath put such thinges into*
the Kings heart: and also to pray for them, that with ^{e Ezra 7. 27}

[Londons New-yeeres gift.

constancy and zeale, they may pursue & neuer turne
backe, till they haue taken and subdued their ene-
mies: this S. Paul requireth saying; *I^e exhort, that
prayers, supplications, and intercessions be made for all men,
for kings, and all that are in authority, that we may leade a
quiet and a peaceable life in all godlinesse and honesty, and for
me & that utterance may be given me, that I may open my
mouth boldly to publish the secrets of the Gospell: which
duty the Saints in the Primitiue Church most zea-
lously performed, saying^h O Lord behold their threat-
nings and grant vnto thy seruants with all boldnes to speake
thy word: but if we see the enemies to increase, which
do great hurt vnto Gods vineyard, and his keepers to
be carelesse, then are yce to pray with them in the
Psalmes, It is time for thee now Lord, to set to thine hand,
for they haue denoured Iacob, & made desolate his dwelling
place, helpeⁱ vs, O God of our saluation, for the glory of thy
name.* Yea, that now Gods huntsmen, both Magi-
strates and Ministers, are shortly to be assembled in
honourable Counsell and Parliament, let vs not bee
wanting in our Prayers, that the God of heauen
would blesse, guide, and assise them, that they may
all with one consent, seeke the flourishing of our
Vine, and the hunting out of all sorts of hurtfull
Foxes, both out of the Church and Common-
wealth.

3. Dutie.

Lastly, it is your dutie, both to maintaine and che-
rish Gods present Huntsmen, and by beeing liberall
and bountifull Benefactors to good Schooles of lear-
ning, to prouide for the good of the Church in fu-
ture times: Hath God placed ouer you godly Kings
and Magistrates? obey them, *g^k give them honor, feare, tri-
bute, custome, and whatsoeuer is^l Cesars,* let him haue it
cheare-

f 1. Tim. 2. 1.

g 1 pte. 6, 19.

h Act. 4. 29.

i Psal. 79. 9.

k Rom. 13. 7.

l Matth. 22. 21

chearefully : hath God blessed you with zealous and good Pastors and Teachers, who waste themselves to doe you good, and will not suffer Sathan, sinne or heresie, to harbour in your bosoms? *S. Paul saith, Such are worthy of double^m honor, worthy to beⁿ made much of : and to be had in singular loue, for their^o workes sake.* ^{m 1.Tim.5.17}
Oh, forsake not such Levites, as long as you please upon the earth. ^{n Phil.2.29.}
 Yea, I cannot but thankfully remember, to the euerlasting praise, of you, the Citizens of this opulent, famous and renowned Citie of London (the Chamber of our Land, and Empresse of our Iland) your great bounty towards the Vniuersities, Hospitals, and places of good Literature, not forgetting the reuerend Father in God, B. Elmer, and that honorable personage the late Countesse of Shrewsbury, and the worshipfull M^r. Russell, together with the godly care and cost of the Bench; who giue good encouragement to vnbeneficed men, comming to this place: and specially, the fame of your loue towards your godly Pastors, *who labour in the word and doctrine,* is published through the world, that you thinke nothing too good or deare for them, yea, that if it were possible, *you would giue them euen your owne eyes,* (as Saint Paul witnesseth of the *Galathians* : and mine heartie ^{o 1.Tim.5.3.}
 Prayer vnto God, is, that you^r *may not fall from your first loue,* but that it^s *may more and more abound,* that yee ^{p Deut.12.19.}
 may still bee *rich in all good workes,* to the glorie of God, your owne comfort, the encouragement of others, and the stopping of the mouthes of all the enemies of his trueth: that you also may receiue the commendation and reward for performing this dutie: [*Take ye vs*] And so much for Gods ordinarie Huntsmen.

Now

London New-yeeres gift.

Gods extraor-
dinary Hun-
ters are three.

Now, when these are negligent, or preuayle not, he hath other three, whom he neuer sendeth out, *but vpon horsebacke*, for the more speedy execution of his will, and these neuer returne a *non est inuentus*, but euer bring *corpus cum causa*, whom God sendeth them to take; the colour of the horses declare the nature of the Ryder: one rideth vpon a *pale horse*, and his name is *Death*, & he rideth on such a horse, because Sicknes, Pestilence, and Death, cauleth *Palenesse and Wannesse* of face and countenance: and this Hunter commeth with his *Snare*, as *Dauid* saith, he will deliuer thee from the *snare of the Hunter*, and from the *noysome & pestilence*: and well may the Pestilence bee layd to catch men, as with a snare, “because it taketh men sodainly, some walking in the streets, some sporting in the field, some feeding in their houses, some sleeping in their beds, many in Play-houses, few in Churches.

1. Pestilence.

u Reuel 6.8.

“ Psal. 91.3.

x Psal. 39.11.

“ *Subito nihil sale opinantes.*
ob ruit. Moller.
absd.

2. Famine.

The second rideth vpon a *blacke horse*, for hee maketh the countenance blacke and swartie, and this is *Famine*, which hath a *payre of ballances in his hand*, and cryed a *measure of wheate for a pennie*, and *three measures of barley for a pennie*: whereby was signified the great scarcitie of Corne; the measure that he speaketh of, being but a *“pinte and a quarter*, but so much as was a mans bread for a day: and the old Romane pennie, our *twelue pence (r) starling*, and so much was a *Laborers hyre for a y day*. Oh Lord, what an hard time was that, when as a man hauing a wife and children to sustaine by his trauell, the wages for his dayes worke would doe no more, then buy him bread for himselfe alone: and this Hunter commeth, as *Esau went to hunt venison for his y father*, with his Bow and Arrowes: for so God sayeth by his Prophet, *I will send among them the euill arrowes of y Famine.*

The

“ *Χοῖνις, ἡ-
μερεβίον*

τερον.

cibus diurnus

est. Alexan. a

pud Atheneum

(r) Denarius

Romanus anti-

quus. Thomaf.

de monetis scilicet

183.

y Matth. 10.9

z Gen. 27.3.

a Exech. 5.16.

The third rideth vpon a red horse, and that is the 3 Warre.
 cruell and mercilesse Souldier, who delighteth in
 warre, and he commeth with his Sword, which he
 maketh to feed vpon flesh it killeth, and to be drunke with the
 blood of men^b it spileth. Now, though the best of these ^{b Deut. 32. 42.}
 bring most grieuous calamities vpon any people, and
 therefore Dauid being put to his choyle, layd, I am in
 a wonderfull^c strait: yet he chose rather to fall into the ^{c 1 Sam. 24. 14}
 hands of God, (whose mercies are great) then into the
 hands of men, ^d whose very mercies are sometimes cruell. ^{d Prov. 12. 10.}

Now, to make some Application of these things ^{Applic.}
 to our selues, because the voyce and crie of Gods or-
 dinary Huntsmen haue not bene regarded, but wee
 are sicke of sinne, and will not be cured, the Lord hath
 sent Pestilence amongst vs, " and visited vs with long " ^{Mr. Cupp.}
 and great mortalitie, though not to the cutting off of ^{Serm. 1.}
 seuenie thousand in three dayes (as in the time of ^{pag. 25.}
 king ^{c 2 Sam. 24}
 Dauid) yet hath this Huntsman raunged from Dan ^{15.}
 to Beershebah, and caught in his snare thousands and
 ten thousands, and made many a widdow, and many
 a fatherlesse child, yea, euen in this honorable Citie,
 so as her louers and friends stood a farre off and la-
 mented; Alas that great Citie: yea, yet his hand is
 stretched out still, the Pestilence beeing as a smoking
 fire-brand, and wee may iustly looke, when it shall
 breake out into a flame againe. But because this hath
 not reformed vs, but wee doe loath the foode of our
 soules, and abused his blessings to drunkennesse, ryot
 and excesse, he hath sent a Famine to pyne these our
 wretched carkasses, we^f haue sowed much, and reaped ^{Hagg. 1. 5.}
 but little: our valleyes that haue stood so thicke with corne,
 that the hilles haue reioyced and sung, beeing stricken ^{Psal. 65. 6}
 with wormes, blasting, and mildeu, it became like the

D

corne

corne which groweth *upon the house top*, whereof the
 h Psal. 129. 7. *mower could not fill his hand, nor the gleaner his^h lap*: We
 that of our abundance and plentie haue lent vnto
 others, are now glad to borrow of our neighbors.
 Yet such is his mercy, though *he haue broken the staffe*
 i Psal. 147. 14. *of bread*, he hath not broken the *barresⁱ of our gates*,
 but *settled peace in our borders*, that *wee haue turned our*
 k Esay. 22. 43 *swords and speares into Mattokes and^k Sythes*: euery man
 sitting *under his^l vine and figtree*: liuing without all
 l 1. King. 4. 25. *maner of^m feare*: not tasting of those grieuous cala-
 m Mich. 4. 4. *mities, which fire and cruell sword* " haue brought
 " D. Fotherb. vpon many of our neighbour-Countries, the third
 Serm. at Pauls Huntsman, which rideth vpon *the red horse*, beeing
 crosse, No- not yet heard of within our Coasts, hee correcting vs
 uemb. 5. An- louingly with his owne rodde, and not giuing vs o-
 no. 1607. uer to the will of our enemies: cleanse your hearts
 Pg. 73. by faith and repentance, as well as your streets; and
 weare your knees in prayer, as well as in washing in
 your houles; let this Famine make you hunger for
 the word of God and righteousnesse. Yet O Eng-
 land, be warned by thy Sauour, *" sinne no more, leaſt*
 a Iohn 5. 14. *a worſer thing come vnto thee*. And ſo much for the
 ſecond Part in this firſt Diuiſion, *viz.* the perſons
 charged.

3. Part, in the
 firſt Diuiſion

The firſt Que-
 ſtion; Com-
 pulſion vnto
 God, whether
 lawfull..

In the third place, we are to conſider the charge it
 ſelfe, expreſſed and laid downe in this word (*Take*)
 which charge wel conſidered, doth directly conclude
 three great and maine queſtions amongſt vs: The
 firſt is, whether Chriſtian kings and Magiſtrates may
 not, or ought not, by execution of wholeſome and
 good lawes, compell men to the ſeruice and worſhip
 of God, and ſharply puniſh all Heretikes and refra-
 ctary Idolaters? This queſtion is denyed by Anabap-
 tiſts

tists" and Donatists (a) but from my Text is concluded affirmatiuely, that they both may and ought so to doe: and that I proue by three Arguments; 1. The doctrine and practise of the Scriptures: 2. The doctrine and practise of the Fathers: 3. The doctrine and practise of the Papists: for the first, let vs note, what was saide to Ezra; *And thou Ezra, (after the wisdom of thy God that is in thee) set Iudges & arbitrators, which may iudge all the people which is beyond the riuer, euen all that know the law of thy God, and teach yeethem that know it not, and whosoever will not doe the law of thy God, and the Kings law, let him haue iudgements without delay, whether it be vnto death or vnto banishment, or to confiscation of goods, or to imprisonment: because all offenders are not of one condition, God would not haue them punished alike, becaule some erre of ignorance, others of malice, some of weaknesse, others of wilfulnesse: some teachers, others disciples, followers and Profelites: God would haue euery one corrected according to the quality of his offence, and to that end hath prescribed sower kinds; v. z. 1. confiscation of goods, or pecuniary mulct; 2. Imprisonment; 3. banishment, Lastly, Death; but marke further, how God would haue instruction to goe before correction; therefore sayth he, teach them the law of God that know it not: first (a) counsell, and then *compell*, for he that hath a phrensie must be bound, he that hath a Lethergy must bee prickt vp, and he that strengthneth himselfe in heresie, must violently be pulled from it; for howsoeuer, nothing be so "voluntary as Religion; and faith is begotten rather by (b) counsell then compulsion; by (c) admonishing then by threatening, yet must men bee compelled*

"Bul. contra
Anabap. fol. 19
95. 142.
(2) August. de
Heresib. cap. 69

Ezra. 7. 25.
26.

(2) D. King. on
Ion. pag. 103.
"Nil tam
voluntarium,
quam Religio.
Lactant.
(b) Fides sua-
denda non im-
ponenda. Fern.
in Cant. Serm.
66.

(c) Monendo
magis quam
minando. Aug
Epist. 65.

led to the seruice and worshippe of God, whereby they may come to haue faith, and to bee truely religious. Wherefore those noble Kinges *Asa* and *Iosiah* made a decree, (or rather resolved to execute the Law of God, which commaunded Idolaters to be stoned) saying, *Whoſoeuer will not ſeek the Lord God of Iſrael, ſhall be ſlaine, whether he be ſmall or great man or woman,* The King of Niniue^r compelled all the people of his City to humble themſelues before God in *faſting and prayer.* *Nebuchadnezzar* made a decree, *that euery people, nation and language, which ſpake any blaſphemy againſt the God of Shadrach, Meſhach, and Abednego, ſhould be drawne in peeces, and his houſe put to the beſt uſe that might be.* Did this Heathen King ſo, and may not they that profeſſe Religion doe it: Yea (ſayth a Reuerend Biſhop of this land) “ They ſhall ſuffer double puniſhment if they doe it not. For the ſecond Argument, all or moſt of the learned Fathers, doe hold this with one conſent. I will inſtance but in one; Let learned *S. Auguſtine* ſpeake for all, and the rather, becauſe (as he confeſſeth) he was once ſo minded, that he thought (a) *no man ought to be forced to chriſtian vnity,* but that hee ſhould be dealt with by *perſuaſion,* overcome by *diſputation,* and conquered by *reaſon,* leſt of a proteſſed hereticke, he became a diſſembling Catholicke; but vpon better conſideration of the holy Scriptures, and the example of his owne City, which was conuerted from Donatiſme to Catholicke vnity, by the terror of Imperiall lawes, he vtterly diſclamed his former error. And asketh *Vincentius* the queſtion, (b) *doſt thou thinke that no man may be compelled vnto goodnes, when as thou heareſt the Maſter ſaying to his*

$\frac{1}{34}$ 6/8.

1 Lensab. 3-7. 8

8 Dec. 3.29

6. Biting on L.

pr. Temps 4

pag. 149

2. Argument.

(a) *Mea primi*

801 sententia

erat. l'pist. 48

pg. 174.

(b) Parameter-

minem deb: re

copi ad instaurat

his seruant, go forth and compell them to come in, whom
soeuer ye find; the like he doth in many other places. Luc 14 23

This being so, what a wonder or a shame is it, that
the Papists or *Romish Catholickes*, (as they foolishly
call themselues) so contrary to Scriptures, and con-
trary to the doctrine and practise of the ancient Fa-
thers, who haue not onely deliuered this positiue
doctrine with one consent, both old and new, but by
sute and entreaty procured most of the Edicts and
lawes to be promulgate against heretickes; and also,
if at any time they saw the Emperors minds to incline
to remissenesse, and to beginne to collude and fauour
them, did to the vttermost of their power dissuade
them therefrom, sometimes by (a), *milde admoni-
tions*, and sometimes by *sharpe increpations*: but cen-
trary to the doctrine & practise of their owne church,
should so earnestly plead for immunity and liberty of
conscience, (as they pretend). Haue they forgotten
their positions that it is lawfull to "*rob an hereticke of
his goodst not to restore that which they haue receiued, or
satisfie their Creditors being Heretikes: for the wise to de-
ny due benewolence to her husband being an hereticke:*"
make they any conscience to rob the of goods, lands,
liberty or life? haue they forgotten by what extreame
violence they compel men to forswear & recant the
perswasion of their faith? haue they forgotten their
inquiring, burning & murthering, without respect of
degree, age, or sexe, of so many thousands, as the Lol-
lards Tower, and euery prison almost in this land can
witnesse, and that meereley, for matters of faith and
conscience? with what faces then can they com-
plaine of that milde and charitable coaction, which
the Scriptures command, and commend in the god-
An Epistle
Apolog. of a
Puritan Papist
fol. 1
(a) Unlawf. of
toller cap. 7
pag. 31
3 Argument.
Hareticis
licitum est
auferri qua
habent decret.
Pap. apud
Grat. cau. 15.
Rom posit. pa 4

ly Kings, the godly Emperours in the Primitiue Church haue followed, and the ancient Fathers vpon deepe consideration, haue found allowed by God himselfe, yea, as a chiefe thing which he requirereth at the hands of Christian Princes, laying, *Take yee vs the Foxes.*

2. Quest.
Whether can
there not be
reconciliation
made.

Againe, some (affecting the blessing of Peace-making without due regard of termes and conditions; seeking to reunite the difference in Religion, and disparity in worship;) demaund, whether these Religions may not be reconciled? My Text concludeth negatiuely, that they cannot, it is most true, that in *greatest differences*, there haue euer been *greatest mistakings*; and it cannot be denied, but that intemperate passion in diuines on both sides, hath made the matter of difference full as bad and great as it is; yet our learned Diuines, (*and specially that renowned M. Perkins*) with all soundnesse of iudgement, and mildnesse of zeale, searching out the nature and quality of the difference, haue found it such, as that they of the Romaine Church "*haueraized the foundations*: howsoever then some more partiall therwise haue affirmed, that we dissent, but onely in sophisticall captions of wordes and termes; and that (but for the humors of Diuines on both sides) all things might be very easily composed and accorded: Whereas in truth (as *Tully* sometimes sayd of the Stoickes and Academickes) the contention betwixt vs, is not "*for boundes, but for the whole possession and inheritance*: Whether God or Man, Grace or nature, the obedience of Christ, or merites of Saints: a written verity, or vnwritten vanity: the Prince or the Pope shall take place, and then I may say, the disagreement is as great, as betwixt light

" *M. Perk. reform. Cath. concerning Iustificat.*

" *Non de terminis, sed de tota possessione, contentio. Academ. quæst.*

light and darkenesse, fire and water, heauen and hell, the Northerne and Southerne Poles wil sooner meet together, then Christ and Antichrist can be reconciled; and therefore my Text concludeth negatiuely, they must be taken and not reconciled. You heard very lately, the Reuerend father in God, my L. Bishop of this Diocesse, very learnedly and godly shew you the Diametrall opposition betwixt the Popish sacrifice of the Masse, and our Sacrament of the Lordes Supper, in Paules on Christmas day, 1608.

The third question is, whether there may not bee a tolleration of diuerse Religions in one Christian Kingdome, and namely, whether there may not bee a tolleration of Popery in England? my Text also concludeth Negatiuely, v^z. it may not, for to *take* and to *tollerate* are diametrally opposite. Will you heare in a few wordes, what the Scriptures say, for confirmation hereof, it is commaunded in the Law, ^{t Deut 13.1.} *that the false Prophet and seducing Idolater, whether he be brother or sonne, or daughter, or wife, or friend, he must be taken away and slaine without pittie or mercy, that all Israel may heare and see, and feare, and not dare to commit the like.* ^{¶ Seqq.} And againe, ^{u Deut. 29.18.} *There shall not be amongst you, man, nor woman, nor family, nor Tribe which shall turne away his heart from the Lord our God, to goe and serue the Gods of these nations;* in regard of these lawes, whenas the Israelites heard that the Reubenites, Gadites, and halfe tribe of Manasses, had builded them an Altar, vpon the borders of Iordan; they came with an holy zeale, to make warre against them; but when the others excused their fact, that it was not for sacrifices, and offerings, or such like Idolatrous vse, ^{(w) Iosb. 2.15} *but onely for a* ^{¶ Seqq.} *witnesse,* then were the Israelites contented, and their anger

3. Quest.

Whether Popery may not be tolerated in England.

t Deut 13.1.
¶ Seqq.

u Deut. 29.18.

(w) Iosb. 2.15
¶ Seqq.

x *Iudg.* 2. 1.

y *1 Kin.* 18. 21

z *Leuit.* 19. 19.

a *Deut.* 2. 21.

Hac ad literam videntur esse ridicula, ordin. glossam Leuit.

b *Mat.* 7. 15

c *Gal.* 1. 8

d *Philip.* 3. 2

e *1 Tim.* 3. 10

f *Rev.* 2. 6

g *Rev.* 2. 14

h *Rev.* 2. 20

anger appeased: but whenas, alter the death of Ioshua their zeale abated, so as they made a league with the Cananites, there came^x an Angell from Gilgail to Bochim. saying, in the person of God, I promised that I would neuer breake my covenant with you, so that you made no covenant with the inhabitants of the land, but breake downe their altars: but you haue not obeyed my voyce, wherefore I will not cast them out before you, but they shall be as thornes to your sides, and their gods shall be your destruction. Zealous Eliah could not endure a mixture of Religion, and therefore exhorted the people saying, If^y the Lord be God, follow him, and if Baal be God, goe after him: these testimonies are plaine; will you heare what Gods law^z speaketh figuratiuely. Thou^z shalt not sow thy field with mingled seed, a garment of diuers things, as of linnen and wollen shall not come upon thee. Thou^a shalt not plow with an Oxe and an Asse together. These lawes according^c to the letter seeme ridiculous, but the thing God intenderth is, he cannot away with a mixt Religion; God keepe our Land from such misline, and our backs from such garments; yea but this was onely in the time of the law will some say: Doe you not heare our Sauour bid men^b Beware of false Prophets? and^c if an Angell from heauen (sayth the Apostle) shall preach any otherwise then that which we haue preached let him be accursed: and againe,^d beware of dogges and euill workers, and them of the concision, and againe,^e reiect him that is an hereticke after once or twice admonition; and many such like places; did hee not commend the Church of Ephesus, for hating^f the workes of the Nicolaitans. but he reprobued Pergamus, for^g suffering them that maintained the doctrine of Balaam; and hee blamed Thyatira, for^h suffering Iesabel to teach and deceiue his seruants,

servants, and threatned the Church of Laodicea,ⁱ be- i Rev. 3. 16
cause she was neither hote nor cold, he would spue her out of
his mouth. Looke into the story of the Kings, and
 you shall find, that *David, Salomon, Asa, Iehoshaphat,*
Ezechiah, Iosia, they prospered exceedingly, so long
 as they were truly zealous, and maintained the pure
 seruice and worship of God; but neuer prospered
 after they grew to haue affinity with Idolaters, and
 suffered the worshippe and religion of God to be
 corrupted.

Time will not giue me leaue to shew you, how
 Councelles haue condemned it; the learned fathers
 inueighed against it; Religious Emperors haue made
 Acts, Lawes and constitutions against it: and lastly,
 how the iudgements of God haue euer prosecuted
 those Magistrates and Common-wealths, which haue
 permitted the promiscuous vse of diuerse Religions,
 yea, my paines are well spared herein by *the zealous* <sup>"The vnlaw-
 and fruitfull labours of him that undertooke, and hath no- full of toller.
 tably performed this businesse: onely, because the Libel- by M. J.P.</sup>
 ler doth mightily vrge the example of the French
 King, tollerating diuerse Religions, as a patterne
 for our Kings Maiesty to looke vpon; to that I an-
 swere, (before I proceed) that there is great difference
 betwixt Great Britaine and France, as in other re-
 spects so in this, that Popery was neuer yet expelled
 out of France, but hath beene, and is out of Great
 Britaine, and God forbid that euer the day should
 come, that those manifolde, iust and godly lawes &
 statutes made against it, should euer bee repealed; <sup>(.) Ernest.
 Var. mund. his
 histor. pag. 51.</sup>
 Moreouer, who hath not heard of the commotions,
 tumultes and most horrible massacres and tragedies
 there: and whence haue these sprung but from the
 E diuer-

Londons New-yeeres gift.

diuerſity of Religions? And laſtly, this is our happineſſe, that God hath bleſſed vs with ſo religious and prudent a King, that rather embraceth *religious Piety*, then *ſacrilegious Policy*; reſpecteth more what Princes *ought to doe*, then what Princes *pleaſe to doe*: But if it pleaſe the Kings Maieſty, to looke vpon o. ther kings beſides thoſe formerly mentioned in holy writte, then our Prayer vnto God is, that hee may view and imitate the honourable zeale and courage of that young *Ioſiah*, and renowned *King Edward the ſixt*, who being intreated, and that by an *Emperour*, and ſolicited by two of his moſt reuerend and worthy *Biſhoopes*, the Arch-biſhop *Cranmer*, and Biſhoppe *Ridley*, to tollerate but one, his ſiſter, a Princeſſe, and after that a Queene, the Lady *Mary* to haue Maſſe in her houſe, without preiudice of law: hauing confuted their reaſons, but not ouercome their importunity, with teares, he willed them to content themſelues, for he would ſpend his life, and all that he had, rather then graunt that which he certainly knew to be againſt the truth, “as the Acts and Monumentes of our Church doe witneſſe; but not doubting of him who giueth ſuch comfortable aſſurance of all good; I ſay to you the Citizens of renowned *London*, and to all the inhabitants of this land, *Be conſtant in the faith, and goe forward in the zealous profeſſion of the Goſpell*, which is grounded vpon the Scripture, ſealed with the bloud of your Fathers, waited and attended vpon theſe 50. yeares and more, with peace, proſperity and abondance of all good bleſſings: O, it is not tolleration but alteration, that our enemies ayme at, and leaue (a) no meanes vnattempted for effecting of: Which iudgement, if euer God bring vpon this land,

“*Foxe Acts & Monuments Tome. 2 pag. 1179 col. 2 edit. Anno 1597 Conclusion with exhortation and prayer.*

(a) *Nullum Et ſunt non monument lapidum.*

land, though euery showre were a showre of golde,
 euery stone in the land a pearle, euery beggar an ho-
 nourable Senator, euery foole as wise as *Salomon*, eue-
 ry weakeling as strong as *Sampson*, yet our wealth,
 honor, strength, wisdom and glorie are gone, and
 we shall sing a dolefull *Miserere* with *Phineas* his wife,
Iacob the glory of England is gone, for Religion is
 gone, and therefore if you loue your soules and your
 bodies, your king and your country, your peace and
 prosperity, pray, and pray heartely. pray, and pray
 continually, as all his Maiesties louing Subiects are
 directed by (a) authority. Lord strengthen the hands
 of our gracious king, the Nobles and Magistrates of
 the land, that (according to this charge) with iudge-
 ment and iustice, they may cut off and roote out that
 Babylonish and Antichristian Sect, out of the con-
 fines and limits of this kingdome, that they may ne-
 uer preuaile against vs, and triumph in the ruynes of
 this Church, *Amen*. And so much for the first gene-
 rall part of my Text, vz. the giuing of the charge.

(a) Prayers
 appointed for
 the 5. of No-
 uember, the
 first after the
 second lesson.

Now, least Gods Huntsmen should mistake, and
 through earnestnesse in taking, take them which doe
 no hurt, and let them alone which are most hurtfull,
 it pleaseth the Lord, in the second part of my Text,
 to giue direction, and (as it were) with the finger to
 point out the enemy, which is so hurtfull, and which
 Gods Huntsmen must employ all their wisdom and
 diligence in taking of: which Direction is laid downe
 two wayes, viz. First, by a playne Metaphor, [*the*
Foxes] Secondly, by prosecuting the same Metaphor
 diminutiuely, [*even the little foxes:*] For the first, he
 biddeth take the Foxes; here is the letter, but what is

The second
 generall part.
 vz. a direction
 for the execu-
 tion of the
 charge giuen.

Subdiuision.

1. Part.

Londons New-yeeres gift.

*“ Litera qui-
dom istud, spi-
ritus autem
quid? Barn. in
Cantic Serm. 63
k 1 Cor. 9. 9.
1 Es. 5. 1.
Jerem 2 21
Mat. 21 33*

m Ps. 80. 13

the mysterie? for as Saint Paul asketh, ^k *doth God take care for Oxen?* so, doth God take care for earthly Possessions and Vineyards, that the Foxes doe not hurt them? no indeed, I told you that the speech is Metaphorical; and therefore as by Vineyard, hee vnderstandeth his ^l Church, (as in many other places of Scripture) so, by *Foxes*, hee meaneth, *the hurtfull enemies of his Church*: who elsewhere are compared to *Boares and wilde beastes*; as where the Psalmist saith, ^m *Thou broughtest a Vine out of Egypt, thou hast cast out the heathen and planted it, but now the wild Bore out of the wood hath destroyed it, and the wilde beasts of the field haue eaten it up.* But here, and in some other places of holy Writ, they are resembled vnto *Foxes*, whom we are now to *uncouch*, and I may well say *uncouch*, for to pursue them in any long chase, time will not giue me leaue, and therefore it must suffice at this time, but to *set them on foot*, which that I may the more speedily and profitably doe, I will first place them in their rancks and companies: These Foxes therefore are of two sorts, viz. *personal and real*; such persons & such things as are hurtfull to the Church of God: Foxes personall are of two sorts, viz. *spirituall and corporall*: Corporall Foxes are of two sorts, viz. *Politically and Ecclesiastically*, Common-wealth-foxes, & Church-foxes: Of these, and of the seuerall sorts of these, in order.

x Foxes personall and spirituall.

“ Nomina ab eorum effectibus sumpta Bez. n 1 Ph. 6. 12

And first, to begin with the Foxes personall and spirituall, as those, which of all others doe the greatest hurt to Gods Vineyard, : these are many, euen all the internall Spirits, whom the Apostle, (from “ the effect) calleth ⁿ *principalities and powers, worldly gouernours, princes of the darkenesse of this world, and spirituall wickedneses,*

wickednesses, which are in the high places : (a) of all which cursed brood, the Captaine, and great Reynard is Sathan; who, for his great Power, is called ^{τὸ πρῶτον} the prince of this world: and the ^{καὶ τοῦ κόσμου} god of this world: who, for his subtiltie, is called ^{nequitas in} the old Serpent: for his malicious crueltie, ^{telligi debere} the great redde Dragon, and roaring Lyon: and for his guile and subtiltie, may well be called, " a Fox. Now, because of all other, hee is most hatefull to Gods Vineyard, and goeth about continually, seeking whom he may deuoure, and abuseth this wicked world, with all the enticing bayts thereof, and the inborne, rebellious corruption of our owne nature, to our ruine, therefore must Gods Keepers specially haue an eye to this Fox: and howsoever they cannot to take him, as vtterly to restraine him from doing of hurt, for that will not be till the last day, when ^{τὸ τέλος} he shall be cast into the lake that burneth with fire and brimstone for euer: and therefore, ^u woe be to the inhabitants of the earth, for the diuell is come downe, and hath great wrath, knowing that he hath but a short time: yet for all that, he must not bee suffered to make what hauocke hee will, but (as the Apostle saith) hee ^(w) must bee resisted by a steadfast faith, which if hee bee, he ^x will flie from vs. And that we may be able to resist him in his mischieuous purposes, the Apostle biddeth vs take the ^{ἡ ὅλη} whole armour of y God, as the sword of the spirit, shield of faith, brestplate of righteousness, and helmet of saluation, praying with all manner of prayer and supplication in the spirit, that the ^{ὁ κύριος} Lord would rebuke him. Let me then take vp a lamentation ouer England and London; Alas, alas, that we haue long hunted Sathan and sinne, and pursued them with full crie, and behold, you suffer them to harbour, and to burrough in your bosoms: Alas, alas, Lamentation,

Londons New-yeeres gift.

that God hath hunted them by Pestilence, Famine,
and manifold dangers, which wee haue narrowly
escaped, and yet you will not suffer them to be taken:
indeed, you spit at the mention of the diuell, and de-
fie that foule thing, in the meane time, the finnes of
Atheisme, Idolatry, Blasphemy, Contempt of Gods
Worship, Prophanation of Gods Sabbathes, Mur-
ther, Whoredom, Drunkenesse, Pryde, Couetous-
nesse, Periurie, &c. did neuer more abound, and there
is the Diuell: Oh, that wee could see an end of these
things, before there be an end of all things: yea, let
me end my Lamentation with a Prophecie; If these
things be not taken away, by Word, or Sword, or
both; he that hath ^a exalted London to heauen, wil bring
her downe to hell: thou that ^b now sittest as a Queene, livest
in pleasure, and sayest in thine heart, I shall see no mour-
ning; shalt come ^c and sit downe in the dust, and shalt no
more be called tender and delicate: thou that hast thy mar-
chants come from farre, with their costly ware of gold, sil-
uer, pearls and precious stones, fine linnen, purple, silke,
scarlet, wine, oyle, wheate: if thou repentest not, shalt see
the day, when they shal stand as farre off, and lament: ^d Alas,
alas, that great Citie: and when as the noyse of harpers and
musitians, and of pipers, and trumpettters shall be no more
heard in thee, no, nor the voyce of Brydegroome and Bryde:
thou that art so thronged with multitudes of peo-
ple, that they goe in and out at thy gates by hundreds
and thousands; and (as the Prophet saith) ^e thy streets are
full of boyes and gyrles playing: if thou repentest not,
shalt see the day, when euery head shall bee coue-
red with ashes, euery limme girded with sackcloth,
euery hand wrung, and euery cheeke furrowed with
teares; yea, thy gates to mourne for want of passen-

^a Mat. 23. 23

^b Rev. 18. 7

^c Esa 47. 1

^d Rev. 18. 16

^e Zach. 8. 5

gers: thine Exchange for want of Marchants, thine houses for want of inhabitants, and thy Temples for want of worshippers, ^f *And all mens eares tingle to* ^f *Ierem. 9.3.* heare of thy desolation; and when enquireie shall bee made, why hath the Lord done so to this goodly City? Answere shall bee returned, *because they would not heare and obey the voice of Gods Hunts-men, but harbored and maintained sinne in their bosomes:* Yea, the wound is yet blew, if not bleeding, which God made with the sharpe rodde of his Pestilence, ^g *and* ^g *Esay 9.12.* his hand is yet stretched out still: His sword is not sheathed, the fire is not quenched, but smoketh as a brand vnder the ashes, and is ready when God will, to breake out into open flame againe; for consider the iustice of God ye Icorners, ^h *who haue made a league &* ^h *Esay 28.15.* couenant with death and bell, and say, ⁱ *tush, the Prophets* ⁱ *Esay. 56. 66.* words are but wind, to morrow shall be as to day and much more abundant, and ^k *so putting off the euill day farre* ^k *Amos 6.3.* from you, approach neare to the seat of iniquity, and being ^l *called to fasting and mourning, baldnesse and girding with* ^l *Esay 22.13.* sackcloth, doe giue your selues to eating and drinking. ^m *Consider what I say, and the Lord giue you vnderstanding* ^m *2.Tim. 2.7.* in all things. The ground of this Prophecie, is the nature of God, who hateth iniquity, his threatning to punish, and examples of iudgements vpon the like; Did not God spare Sodome & Gomorrha; the ⁿ *very* ⁿ *Gen. 13.10.* Paradise of earthly pleasures, but destroyed them ^o *with* ^o *Gen. 19.24.* fire and brimstone from heauen: did he not spare ^p *Tyrus* ^p *Esay 23.8.* which was rich with the seed of Nylus, the haruest of the river was her reueneue, she was a Mart of the Nations, her Marchants being as Princes, and her Chapmen as the nobles of the world: Did he not spare ^q *No* ^q *Nahum. 3.8.* that was full of people, whose ditch was the Sea Ethiopia, and Egypt her strength

Londons New-yeeres gift.

Strength, Put and Libbim her helpers : Did he not spare
“ Nininie^r that great City of God, but bring such a de-
struction vpon her,^s That there was no end of her car-
kases but men did stumble as they went vpon her corpses :
Did he not spare Ierusalem,^r the perfection of beauty, and
ioy of the whole earth, but scatter the stones of her Sanctua-
ry in the corners of euery street, make mount^u Sion so deso-
late, that Foxes runne vpon it: Did he not spare (w) Ba-
bylon that great City, but it is fallen, it is fallen : Did hee
 not spare Troy sometime the “ pillar of flourishing
 Asia,ⁱ but now corne and grasse doe grow where it
 did stand : Did he not spare the golden Churches of
 Ephesus, Smirnah, Pergamus, Thyatire, and the rest, but
 remoued^r their candlestickes, and gaue them ouer vnto
 Turkish slavery. ^q Then London, eyther pleade thy
 priuiledges to be greater then these Cities had: or
 else (seeing thy sinnes are as great, and God hath dis-
 charged his warning peece,) prepare to meete the
 Lord by repentance, else look for the like iudgemēts.
 But we wil proceed to consider the Foxes corporall,
 and first of such as are politicall and ciuill, or Com-
 mon-wealthes Foxes : and they are of three sorts;
 whereof the first is *the Persecuter*, and they are of two
 sorts, *viṡ*, such as persecute *with the hand*, and such as
 persecute *with the tongue*: the former doe exercise the
 “ *patience of Gods Saints*, the latter, *the wisdom of the*
Saints: the former sort take away *libertie, liuing, & life*,
 for the Gospel & profession thereof: the latter take a-
 way *good name and reputation*: of the former sort was
 Nero, of whom Saint Paul speaking, saith, *I^x was de-*
liuered out of the mouth of the Lyon: such an one was
 Herode, to whom our Sauour sent this message, *y goe*
tell that Fox, behold, I cast out diuels, and wil heale sil to
day

⁶ *Ciuitas magna deo.*

^r *Iouah 2.2.*

^s *Nahum. 3.3.*

^t *Lamen. 2.15*

^u *Lam 5.18.*

(w) *Reuel. 14.8*

⁶ *Columen, pollentis Asia.*

Lucan.

(i) *Iam (eges, vhs. rosa fust.*

Virgil.

(q) *Quis talia fando temperet a lachrymis.*

Foxes, corpor-
al, political. 3.

1 Persecutors.

⁶ *Exercebant patientiam, nunc exercent sapientiam Ecclesia.*

D. Wil praf. to Snop.

^{x 2} *Tim. 4.17*

^y *Luk. 13.32*

day, and to morrow, and the third day I shal bee perfected: such an one was *Abab*, who did such great hurt to Gods Vineyard, that *Eliab* in the bitterness of his soule desired to die, and complained that ^z Gods *Al-* ^{z 1 King. 19. 10} tars were broken downe and his Prophets slaine: O that was an hard time, and it went sore with his vineyard, when the Keepers thereof were glad to *borough* them selues, and be hidde by ^a fifty in a caue, then was it time ^{a 1 Kin. 18. 13.} for the Lord to set to his hand, and so he did, ^b and ^{b 1 Kin. 22. 38} made the dogges to lick the blond of *Abab*, ^c and eate ^{c 2 Kin. 9. 36} the flesh of *Iesabell*: such were there many in this land in the dayes of *Quene Mary*, but by meanes of our late gracious and peerelesse Princesse *Elizabeth*, the Paragon of Princes, the glory of her sexe, the miracle of the Christian world, whose name shall for euer be as sweet as *Maries* ointment (to be eternized by ioyfull remembrance of al true hearted English) they were taken, ^d and their teeth broken, (as the Psalmist ^{d Ps. 58. 6} saith) so as now they are not able to bite.

But of the other sort, there are too many amongst vs, whose nature, and what loue they beare to our vineyard, may well inough bee seene by their gleining, whose hands being bound, yet thinke ^c their tongues are their owne, and no man may controll them: of which kind of persecution, the Wise man speaketh saying: ^{c Ps. 12. 4} There ^f are some whose words are like the prickings of a sharpe sword. Such a Foxe was *Ishmael*, ^g who mocked ^{f Pro. 12. 18} *Isaac*, and made a laughing stocke of the sonne of laughter, which though the Septuagintes translate very fauourably, as that hee did but ^{g Gen. 21. 9} "play with *Isaac*; yet *S. Paul* speaking thereof, saith ^h he did perse- ^{h Gal. 4. 29} cute him: Such Foxes *Dauid* met withall, who ⁱ if he ^{i Ps. 69. 10} wept for his sinnes, and chastned his soule with fastings, that

Londons New-yeeres gift.

was turned to his reproofe, if he put on sackcloth, he became a Prouerbe vnto them, they that sate in the gate spake of him, and the drunkards made songs of him. Such Foxes our Sauour mette withall; ^k He trusted in God, let him now deliuer him if he will haue him: And the worlde is full of such, who if they see any that will not runne into the same excesse of ryot, and sinne with them, they will speake euill of them; and if they see any forwarder to performe any good duty then themselves, they will braue them with most of probrious termes that may be, and these are Foxes, which should be taken.

The second sort of Foxes, personall, corporall, & politicall, are the swarmes of *Atheists*; of which there are three sorts, v.z. first, such as haue not God in their hearts, and these are they, which know not that *Iesus Christ* the sonne of the Virgine *Mary*, is the true and eternall sonne of God, the promised and prophesied Sauour and Redeemer of the world: of which sort *S. Paul* speaketh saying, ^m Remember that ye were without *Christ*, and without God in the world, where the Apostle condemneth him for an Atheist, that hath not Christ.

Secondly, such as neither haue him in heart nor in workes, but are onely nominall Protestants, "as one called them, and these are farre worser then the former and more hurtful to Gods vineyard, of whom *S. Paul* speaketh, saying, ⁿ They professe that they know God, but by their works they deny him, and are abominable and disobedient, and to euery good worke reprobate.

The third and last & most hurtful sort of all, are such as neither haue God in their hearts nor in their workes, nor in their mouths, but rather maintain & diuulge "strange & infamous positions, that the world was not created, shal

^k *Mat. 27. 43*

² Atheists
which are of
three sorts
¹ Sort which
haue not God
in their hearts.

^m *Eph. 2. 12*
" *Χρησὶς Χρὶ-
στοῦ καὶ Θεοῦ
ἐν τῷ κόσμῳ.*
^{2.} Sort, such
as deny God
both in heart
and in workes.
ⁿ *D. Mumford*
in *Paules* on
S. Stephens
day.
ⁿ *Titus 2. 6. 11.*
³ Sorte, such
as deny him in
heart, worke
and mouth.

^c *παρὰ ἄθεον*
καὶ ἀθεοῦ
καὶ ἠθεοῦ.
Aul. Gel.

shal be no iudgement, no resurrection, is no immortality of the soule, no hell, dispute against many stories in the Bible, as the Arke, and laugh at the glorious mysteries of the Gospel; as if no Scripture were by diuine inspiration, but by humane Policy, to maintaine peace in States and Kingdomes, and that he beareth the Bell away, *that (a) can most cunningly play the Foxe, that his designs and projects may take effect.* (a) Qui Sapientior fuerit, & Gulpsum ingenium exprimeret. Mach de Princip. cap. 18.
 O wicked Foxes and curled crew, a burthen to the earth, wheresoeuer they treade, a plague to the country wheresoeuer they dwell, and an infection to the ayre wheresoeuer they breath; whose godlinesse is their gaine: Religion their aduantage: their *Moses Machiauell*, Diuinity Pollicy: English Italianate, & Diuels incarnate. Oh take these Foxes, yea, as the Angell *° cursed the inhabitants of Meroz*: so cursed be the man that commeth not forth to helpe the Lord in this cause: for as they are hurtfull, so are they subtle Foxes indeed, who no sooner are vncouched in their couerts, but they will seeke to tapez in Noblemens houles, and borough in Princes Courts, yea, & so strongly, as it will bee hard for any terrior to angle them, but if they bolte, they haue both so many starting holes, and many of them carry the Purlenets themselves, that they will be hardly caught, vnlesse the Magistrate wisely set his grin, which at once may stoppe the mouth, and choke the breath of such execrable impietic,

There are three most authenticke witnesses, which doerise in iudgement against them, vz. *Nature within them, facture without them, and Scripture in both: the letter without them, the power within them:* 1 Natura, 2 Factura, 3 Scriptura: 1 Witnesse.
 For the first, a Heathen man hath laide, that there is

Londons New-yeeres gift.

et Nulli gens
sancti &c
Tull. de natura
deorum.

p Act. 17. 23.

A' γνῖσθ-

θῆα.

q Rom. 2. 14.

The threefold
state of man:

" D. C. G. M.

sicul. 5. G.

part 2. c. sp. 1.

sect. 2.

(a) νόμος ἵπ-

vol. 1.

(c) Calv. Insti.

sur lib. 1. cap. 1.

(sect. 1.

(d) D. King

on Ion. Ser. 4.

(e) De Dissi

neq; & sint,

neque & non

sint habendi.

Quest.

2. Witnesse.

1 Psal. 9 1.

1 Rom. 1 20.

τα γὰρ ἀόρα-

τά.

no " Nation so wilde and barbarous, which is not
reasoned with some opinion touching God. The P A-
thenians erected an altar to the unknowne God. The q Gen-
tiles not hauing the law, yet doing by nature the things con-
tained in the law, are a law to themselves, and shew the ef-
fect of the law written in their hearts, their conscience bea-
ring witnesse, and their thoughts excusing one another or
accusing. For howloeuver the nature of man is ex-
ceedingly corrupted, through mans fall, and is as a
blurred " table, yet there remain some (a) common im-
pressions and notions, sealed vp in the mind of eue-
ry (c) man, a (d) remnant of integritie, sparkles which
cannot dye so long as the soule doth liue: for which cause,
when as Protagoras Abderites began his booke to
doubtfully, as not knowing what to say of the gods,
whether (e) there were any or none, himselfe was both
banished out of Athens, & his booke solemnely bur-
ned to ashes: these wretched men therefore so much
as in them lieth, doe euen seeke to put out the light of
nature in the chamber of their hearts, that do threape
that there is no God.

The Second witnesse, is the Creature or facture,
whereof Dauid thus speaketh, " The heauens declare
the glory of God, and the firmament sheweth his handy
work: there is neyther speech nor language, where the voice
of these preachers is not heard. And Saint Paul saith,
The " inuisible things of God, that is, his eternal power and
Godhead, are scene, by the creation of the world, being con-
sidered in his works. This witnesse, one notably produ-
ceth, saying; There can be no motion without a Mo-
uer, no action without an Agent, no worke without a
Workeman, no picture without a Painter, no grauen
Image without a Caruer: these bee Relatiues, and
can

can " such a piece of worke, as the heauen, be made " *Hoc opifici-
um sine opifi-
factum est?*
without a Workemans Oh blindnesse, oh impietie.

The third and surest witnesse, is the testimonie of *multam caci-
tatem, O mul-
tam impieta-
tem. N' ercurius
Trism. ad filia-
um suum Lati-
num.*
sacred *Scripture*, euery where, in euery booke, chap-
ter, page, and lyne, bearing most honorable witnesse
of the glorious Persons of Trinity in Vnitie: with
the testimony of these three witnesses (by whom eu-
ery word is sufficiently confirmed) we (d) haue long
fought against these Monsters, both in Pulpit and
Presle; who are euen " damned in themselves: it now
remaineth, that yee that are Gods on earth, bee zeal-
ous for the Lord God of heauen, in the cutting off of
such miscreants, according to the direction of my
Text [*Take ye vs the Foxes.*]

The third and last sort, are all *prophane and irreligi- 3. All pro-
ous persons*; whom seuerally to vncouch, time will not
giue leaue, and therefore I must at once, speake to
them all, with the Apostle, " *Neyther Fornicators, nor I- t. 1. cor. 6. 9.*
dolaters, nor Adulterers, nor Wantons, nor Buggerers, nor
Theeues, nor Couetous, nor Drunkards, nor Raylers, nor
Extortioners, shall inherit the kingdome of God. The de-
ceitfull Counsellor, that draweth on his Clyent, till
he haue a sacke full of writings, but neuer a pennie in
his purse. The cruell Cormorant or Corne-monger,
that bringeth the curse of God and the people vpon
him, for hiding his Corne: The cut-throat Vsurer,
who will not lend, but vpon a pawne of twice the
worth, with a bill of bargaine and sale, if it be not re-
deemed by such a day, with a bond of 10. in the hun-
dred, if it be redeemed; and with a gratuitie ouer and
aboue all, for helping him to the money, vpon these
tearmes: Oh quell Foxes! The false-hearted Banck-
rupt; if he be worthie of hanging, that stealeth but a
sheepe

sheepe for his necessitie, what death is he worthy of, that breaketh for thousands, and vndoeth many an able man. But I cannot speake of them all, yet hauing so fit an occasion from my Text, and so honorable a presence of Magistrates, giue mee leaue to single out one sort of most hurtfull Foxes, and pray your helpe in the taking of them. Who are the Foxes, that doe more hurt the Vine, then the *drunkards*, who borough in the wine-celler, and whose sinne is called *Foxing*? *Awake therefore ye Drunkards, weep and howle. For, for your excesse and ryot, in abusing the good blessings of God,* is this Famine brought vpon vs: Oh therefore at last repent of this sinne, which at once doth robbe a man of all wit and vertue, destroyeth the Image of God, & maketh a man a beast, to lie naked *(w)* in his tent as Noah, and to-^x abuse his owne daughters, as Lot, yea, and metamorphise men, some into the shape of raging Lions, some of filthy wallowing swine, some of vomiting dogges, some of subtle Foxes, some of toying Apes, and some of weeping Crocodiles: I maruell that euer any man will be ouertaken with drinke, that hath but scene a Drunkard, when his eyes stare, his mouth driueleth, his tongue foltereth, his face is entlamed, his feet stumble, and his body reele, his clothes rent, his purse emptied, his face scratched, and his head broken; yet is not this all, it robbeth a man of his wit and memory, wasteth a mans wealth, weakeneth his strength, abateth his health, loseth his credit, griueth his friendes, and reioyceth his enemies, and yet is not this all, for when drunkenness hath left him, no man seeketh to him for counsell, regardeth his word, esteemeth his learning and iudgement, or taketh delight in his company; and yet is not

v Ioch. 15.

(w) Gen 9.21.

x Gen. 19.33

not this all, for when drunkenesse hath infected his body with loathsome diseases, which doe bring death, then goeth his soule to hell, for euer to be tormented in a flame, where (if hee could giue the world for it,) *He shall not haue one y droppe of wine or water to coole his tongue,* O what a monstrous and detestable sinne is this? what a wonder, that so long preached and cryed out against, it should still preuaile? O at last repent, & with this New year become a new Creature, and this day enter into couenant with God, neuer to sinne so any more, and thanke God, that (whereas he hath shewed so many fearefull examples of iudgements on thy Companions, some being stabbed, some breaking their neckes from high places, some from horsebacke, some drowned, some smothered, & many come to most fearefull ends:) he hath giuen thee such warning: but if my words of exhortation to them shall passe like water from the flint, which leaueth no print behinde it, as alas, wofull experience hath proued, that of all sinners *"They are hardiest converted;* then my humble sute to all such as are in authority, is, that they would first reforme their owne seruants, and resolute with *Dauid,* *"Mine eyes shall bee to them that are faithfull in the land, that they may dwell with mee, he that walketh in a perfect way shall be my seruant, but no deceitfull person shall dwell in mine house;* and with that religious Captaine *Ioshua,* *"I and my house will serue the Lord.* Then ride on and prosper to the raking of other Foxes, and to this end stoppe the multitude of their Borowes, and (according to your late directions in that behalfe) suppress the needlesse company of Alehouses both in City and country, the shoppes of sinne, and occasions of much mischief

y Luke 16.24.

*" M. Vd on
Ioe 1.5*

z Ps. 101.6

z Ioshua 24.15

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chiefe and inconuenience, the Foxes that are brought *ceram vobis*, at the least be sure that they escape not out of your hands *unmuzzled*, let them haue their chain and their clogge, let them bee bound to their good behauiour, and produce sureties, for their sobriety; so doing, our Vine shall flourish, and Gods iudgements in good time remoued from vs: and so much for the Foxes personall, corporall and politicall.

In the next place, we are to vncouch the Foxes *Ecclesiasticall*, or Church-Foxes, which are of diuers sorts; and specially these fve: The first is the *Hereticke*, he that bringeth false doctrine; and how hurtfull such Foxes are to Gods Vineyard, the Apostle sheweth, both by zealous Imprecatiō, saying, *I would to God they were euen cut off*: and secondly, by the tytle which there he giueth them, calling them *Troublers* or *Disquieters*; or as the Greeke word signifieth, *Wasters and ouerthrowers*: because these men do put godly Christians out of their estate; and driue them out of house & home, as enemies, when (p) they come to sacke or spoyle a Towne: and therefore Saint Iohn forbiddeth vs to *receiue such an one to house, or bid him God speed*. And these may well be compared to Foxes, for their subtiltie, making a fayre shew of trueth and holinesse, that they may the more easily seduce and draw men from the old and good way of trueth, into the crooked by-ways of falshood and heresie: so our Sauour saith, *They come in sheepes clothing, but inwardly they are rauening wolues*. And Saint Paul saith, *They are deceitfull workers, and transforme themselves into the Apostles of Christ*. With these the Church hath beene troubled in all ages, such were the *Iannes & Iambres*, that resisted *Moses and Aaron* in Egypt: & *Corah, Dathan*

2. Ecclesiasticall Foxes of fve sorts.
1. Are Hereticke.

b Gal. 5. 12:

“ ἀναστατω-
τες ἐκ ἀνα-
στα. ενεργο-
υατο.
(p) M. Perki
ibid.

c 2. Iohn 10.

d Mat. 7. 15.

e 2. Cor. 11. 13.

f 1. Tim. 3. 8.

g Num. 16. 3.

ghan and Abiram, in the wildernes: ^h *Shemiah, Zidkiah,* ^h *Nehem. 6. 12*
Pashur and others in the dayes of the Prophets: such ^{1. King. 12. 24.}
were the ⁱ *Priests, Scribes, Pharises and Sadduces* in the ^{Jerem. 20. 2.}
dayes of Christ, who taught *for doctrine mens precepts,*
and made the commandements of God of no authoritie by
their traditions: such were the *false Apostles, Hymeneus*
and Philetas and others, in the dayes of the Apostles;
some of them ioyning *Moses and Christ,* affirming that
vnlesse men were ^k *circumcised after the maner of Moses,* ^k *Actis. 15.*
they could not be saued: others, ^l *that there was no resur-* ^l *1. Cor. 15. 12.*
rection at all: others, ^m *that it was past already:* after the ^m *2 Tim. 2. 18.*
dayes of the Apostles, there were whole troopes and
armies of *hereticke Foxes,* which got into the Church,
and sought to destroy it: some assaulting the *diuinitie* of
the Sonne of God, as *Cerintus, Ebion, and Arrinus:* ^u *August. de*
some his *humanitie,* either in all, as (1) the *Manichees* ^{heres. cap. 10.}
and Marcionites; who affirmed that Christ had no true ^(v) *Cap. 22.*
but an imaginary body, & what he did therein, he ^u *did*
not truly, but in shew; or in part, as the *Apollinarians,* ^u *αλλ' αληθως*
who said, *he had a body without a soule:* others, his ^u *κατα σαρκα*
Person, as the *Nestorians,* (2) who affirmed that hee had ^u *δωτα σαρκα*
two persons, as well as two natures: some oppugning ^{Zanch. de im-}
one Article of our faith, some another, all which, be- ^{carnat. lib. 1.}
cause we are not now troubled with them, they being ^{cap. 3.}
long since taken by the worthy labors of *Ireneus, Epi-* ^u *August. de*
phanus, Tertullian, Augustine, & others the reuerend Fa- ^{heres. cap. 55.}
thers of the Church, I will not spend so much time, as
to name them, I will rather bend all my force against
them, who (as they exceed all former Hereticks in sub-
tilltie and crueltie, and are as the sobbe, sincke and con-
fluent of all Heresie) are most hurtfull to our Vine-
yard; and these are the Papists, I will speake the more
plainely, because of late most impudently, some haue

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The 1. part of
Protestants
proofes, for ca-
tholicke religi-
on and recu-
fancy, dedicate
to the most H.
Lords of the
priuie Coun-
sel. An. 1607.
The Pope.

"*Deus alter
in terris, domi-
nus deus noster
Papa &c.*

(n) *Nec deus
nec homo Cle-
ment. Constit.
in Kenel. 11. 7.*

(i) *Intrauit &
Gulpes, remanuit
& Leo mortuus
est & c. is. A-
lexand. 6.*

"*Iura persura,
secretum prode-
re noli*

(l) *Licet & si
equivocatione..
Card. Tol. lib. 4.
Institut. Sacerd-
cap. 21.*

(f) *Esili da
msh cor.*

(r) *Rebus sic
stantibus: Po-
sit. and practif.
pag. 35.*

(f) *Fox & c.
and Mon.
Tom. 2 pag.
1765.*

● *Iudg. 4. 6*

p *Ester. 7 & c.*

q *Iudg. 4. 21.*

so abused the learned writings and sayings of our En-
glish Protestant Doctors, as from them to proue their
Religion and Recufancy, and dedicate the same to the
right Honorable Lords of his Maiesties Priuie Coun-
sell; I say, that their Captaine is the *Pope*, about whom
there hath beene great Controuerfie, what hee should
be, some saying, that he is "another God vpon earth:
others, that he is (n) neither God nor man: and surely
these say true, he is indeed neither *God* nor *man*, but as
Saint *Iohn* saith, *n* a *beast*, and what kind of beast? sure-
ly, such an one as my Text speaketh of, (i) a *Fox*: will
you see his subtilltie, and how he instructeth his Cubs?
then marke his Positions, they "may sweare and for-
sweare, rather then bewray a secret: they may (l) *sweare*
with equivocation, and mentall reservation, and when they
are too weake, and not able to make their party good,
then he requireth *but* (f) *the heart*: (r) the case so stan-
ding, he alloweth obedience to temporall Princes: will
you see his crueltie; Oh, hee is that *Abaddon*, the de-
stroyer, reade the Acts and Monuments, it is too bar-
barous to be reported: hee regardeth not reuerend old
age; cutteth off flourishing youth; spareth not wo-
mens weakenesse; pittie the not childrens crying; and
(that which is most inhumane, and neuer heard, nor
can be paralleled by Scythians,) burneth the (f) yong
Infant, springing out of his mothers wombe: Oh, take
this cruell Foxe, that maketh such hauocke of the
Lambes; Yea, how blessed are we, that this Fox is ta-
ken, and cast out of our Vineyard, by the meanes of
our godly Princes, and specially, by the meanes of our
late peerelesse Princeesse, of blessed memorie, *Elizabeth*,
who was that o *Deborah*, to repell the rage of *Isbin*:
that p *Hester*, that hanged vp *Haman*: that q *Iael*, that
strooke

strooke the naile into the head of *Siferah*: yea, that *1 Iu 1. Iudab 13-8.*
desh, that cut off *Holofernes* head. And the Lorde
 strengthen the heart and hands of our noble King, that
 he may be kept out still, *Amen*.

But though the great *Reynard* be caught, yet are
 there bredde amongst vs *three sorts of Cubbs*, very *1 three sorts of Romish Cubbs.*
 hurtfull to our Vineyard; for the taking whereof,
 both Magistrates, Ministers and all must doe their
 yttermost endeauour. The first, is the compa- *1. Extrava-
 gant Priests
 and Iesuites.*
 ny of roaguing and extrauagant *Iesuites and Priestes*,
 they may well be ioyned together, for it is *concors dis-
 cordia*, a maruailous agreement in their disagreements;
 they are like *Sampsons Foxes, aduersis vultibus, but con-
 innclis caudis*, they will make a shift to carry a fire- *D. King Ser-
 mon at White
 Hall, Nouem-
 ber 5: 1608
 pag. 1.*
 brand to burne vp Gods vineyard; whose faith is facti-
 on; Religion, Rebellion; holinesse, hipocrisie; deuotion
 dissimulation; pretence of conscience, a cloke to all
 diuelish conspiracies; Iesuites by profession, Iscariots
 by condition; as hauing no more to do with him, then
 those in the Gospell, who sayd, *Quid nobis, & tibi Ie-
 su*; whose drift is to sound the secrets of inward inten-
 tions, to poyson mens hearts with pestilent opinions;
 set discontented hearts on flame with the fire of rebel-
 lion; and to feed foolish humors with vaine hope of
 alteration: those Foxes haue such " Meandrian tur- *1 Tortuosis an-
 nings and windings, that they are hardly found; they fractibus cur-
 runt.*
 are cunning at fast and loose, & like theeues can fall to-
 gether by the eares for the true mans purse; but with
Herod and Pontius Pilate can agree well inough, when *1 Luke. 23 12*
 it is for their aduantage.

The second sort are the obstinate Recusants, who
 despise our Temples, hate our congregations, and ac- *1 Obstinate
 Recusants.*
 count it damnable to appeare in our assemblies, and

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therefore forsake those places where Gods word is boldly and zealously preached, and iustice administered; and if they can find a place, where people liue ignorantly and disorderly, there is a Couert for a Recusant to tapez in; these are the *Foxes* which digge not in sand and soft ground, but in hardest chalke and flint; yea, these are they that fought *to borough under the Parliament house*, and with one sulphurous blast, to haue destroyed both Church and Common-wealth; Oh these haue long been prickes in our sides, and thornes in our eyes, and would faine be kniues to our throates, and swordes in our bowels; but the same God, that hath hitherto preferred vs, detected their mischiefes, and sheathed the sworde in their owne bowels, shall still continue our gracious Protector, vnlesse the ouerflowing streames of our sinnes doe stop the currant of his mercies, and eclipse the brightnesse of his fauour, which hath hitherto so clearly shined vpon vs; yet that the church may be the safer, God commaundeth that those Foxes bee taken; and howsoeuer the olde Prouerbe is, *Giue the Foxe no law*; yet is it now high time that these Foxes haue the law: Let iustice and mercy be tempered together, for iustice without mercy is cruelty, and mercy without iustice, is foolish pittie that marreth a City.

3. Male-content . . . The third sort of this kind, are the *Male-content For-*
tent f. enialists. *malists*, who with false hearts frequent our assemblies;
temporizing for feare of a fine; hauing their bodies
for the Prince, but their hearts for the Pope; their
bodies for a Communion, their hearts for a Masse;
whose show of mildnesse, promise of loyalty, subie-
ction to gouernement, and consent to Religion; I
feare me, is but the "*false glimpse of a lying countenance,*
and

and if time serued, would show themselues Foxes indeed, and therefore good they were taken, but that we know not what nette or law can bee made to take them. And so much for the first sorte of Church-Foxes, yz. the Heretike.

The second is the *Schismaticke*, of which there are ^{2. Schismaticks} two sorts, *viz* some that make *seperation*, and others that make a *diuision*: The first sort that trouble our Church, are those *Schismaticks*, which make a separation, commonly called *Brownists*; who from the churches blemishes conclude her *Nullity*; which is grosse *absurdity*, and as if perfection were to be found in their particular *Conuenticles*; they spie a mote in our eyes, & see not a beame in their owne; this is blinde *Singularly*. Separation.

As for the diuisions and grieuous distractions which our Church hath in her owne bowels, who doth not lament in his soule, to see the miserable effects thereof? the Papists are reioyced, the Brownists strengthened; the Atheists increased, Gods name blasphemed, his truth despised, his Sabbaths prophaned; his worship neglected; the wicked hardned, the godly grieved, and the weake offended. Oh let vs euery one endeauour to make peace, for else I feare we haue but seene the beginning of our sorrowes; let vs obey the counsell of *Salomon*, who saith, *the beginning of strife is as the opening of great waters, therefore ere the contention be medled with, leaue of.* Diuision. O that we were as peaceably disposed as *Abraham*, who said vnto *Lot*, *I pray thee let there be no strife betwixt me and thee, for we are breshren;* doe wee not all professe the same Gospell? haue we not all beene baptized by the same baptisme? haue we not all one father, one Lord, one

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spirit? are we not all Ministers by the same order? and minister the word and Sacraments by the same forme? and preach one and the same substance of faith and religion? Alas then that Brethren should so bitterly provoke and enuy one another. · O (w) Tell it not in Gath,

(w) 2. Sam. 1.

20.

neither publish it in the streetes of Askelon, lest the daughters of uncircumcised Philistines rejoyce. · O let vs at the

1 Cor. 14. 33

last be perswaded and resolved in our consciences, that God who is the *God of order*; & hath placed all things in a most excellent order and eutaxie; the Sunne rising and setting, the Moone changing, waxing and waning; the sea ebbing and flowing; the Cranes flying in order, the Grasshoppers going forth by bands; that hee I say who hath placed all things in a most excellent order, doth specially require that his Church, which is his house, haue all things in it done *honestly and by order*; and if all things, then specially his Ministers, that preacing obedience to good orders, they may themselues be examples of obedience, knowing that things of indifferency being commanded by lawfull authority, haue diuine authority so intwined, as wilfully to disobey were a great sinne: let vs therefore know, that God requireth both an order of degree, order in ministration, and order for distinction: let vs not then plead for *Parity, the mother of confusion and anarchy* both in Church and common-wealth; but though we be equall in regard of ministry, yet not of order and policy: let vs not in our ministration doe what wee thinke orderly, but (where the Scriptures are silent) let the iudgement of authority ouer sway vs, and repute those things comely and decent, which by authority (*better acquainted with the misteries of gouernement*) are prescribed. Neither let vs reuile and

y 1. Cor. 14:

6/1: 100. 101

A threefold order required in Gods Ministers.

Quoad ministerium, sed non quoad ordinem.

Et si omnibus verbis ministris commune est idemq; sit officium, sunt tamen honoris gradus. Calu.

Omnia in Ecclesia sunt differentia in

bertate possunt esse.
Calu. Instit. lib. 4. cap. 17. sect. 43.

43.

disgrace

disgrace such Scholasticall and Academicall habites
as are onely enioyned for decency, honour and di-
stinction sake, but euery soule keepe his place and
ranke, being *subiect to the higher powers*, that so we may
receiue the commendation which Christ giueth in the
booke of the Canticles, *that we are like a stocke of sheepe*
in good order. O let vs euery one beare his part in the
Psalmist's song, *How good and pleasant a thing is it for*
brethren to dwell together in vnitie; then shall our Vine-
yard flourish, and our vines be loaded with grapes,
which will cheare both God and man.

z Cantic. 4, 2

a Ps. 133, 1

b Iudges 9, 13

But if there be any, who not of conscience, but of
a contentious and contradicting spirite, are the cau-
fers of these diuisions; as louing like wicked *Salaman-
ders to live in the fire of contention, & to be fishing in trou-
bled waters*; being puffed vp with the pride of singulari-
ty, refusing to obey, because themselves wold rule, then
my prayer is, that such a Foxe may be taken, it being
much better that "one then vnitie should perish; and
so much for the Scismatikes.

*" Vt pereat G-
nus, quam vni-
tas praestet.*

The third sort are the *Hypocrites* a company of Fox-
es, most hatefull to God, for *fained holinesse is double*
wickednesse, and most hurtfull vnto men, for a wicked-
nesse couered with a fained show of godlinesse, be-
cause it cannot be discried, cannot bee declined; the
Apostle doth thus briefly and graphically describe
him, that he hath a *shew of godlinesse, but hath denied*
the power thereof: these are they that are *reformed*
in shew, but *deformed* in substance, haue words
smoo-ther then oyle in their mouthes, and warre in their harts:
like *Ieroboams wife, who went demurely when she would*
speake with the Prophet: like *Simon the Sorcerer, who*
walked with Philip like an Apostle, but wrought

*3 Hypocrites:
" Simulatio
sanctitatis:
Duplex in-
iquitas.
Aug. in Ps. 3*

*a Malum sub
specie boni celan-
tum, dum non
cognoscitur,
non cauetur.
Chrysost. in
Mat. 7.*

*c 2 Tim. 3, 5
d Psal. 55, 1
e 1 King. 14, 4
f Act. 8, 13-18*

with

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g 2.Tim.4:10

with money like a worldling: like *Demas* who was a companion with the Apostles so long as it was for his aduantage; and surely our Church is pestered with those Foxes, whose skinnnes are more worth then their carcases; against whom our Satiour hath denounced many a woe.

4 Bad Mini-
sters, which
are of 3. sortes.

The fourth sort, are the *bad Ministers*, which

are of 3. sortes.

of three sortes, yz. 1. such as *Demas* will not leave

people, whose hearts or lips

people, whose hearts or lips

(a) *ἀνδρα-*

the ignorant and the idle

τιμος. 1. Tim.

proueable, but are not (a) *ἀνδρα-*

3.2.

good gifts of the person, to (b) *καρισμα-*

(b) *καρισμα-*

the best gifts of their Ministry, *καρισμα-*

τα persona,

diuinding of the word of God aright.

αἰς τὸ ὀφθῆναι

h *Thumim*, integrity of life, but want

δεν. Gal. 2.

light of doctrines; holinesse, as the *Lord* says

14.

foreheads, but have not the *golden* *belly*

(c) *καρισμα-*

bona their garments; that their *garments*

τα ministers,

when they come into the congregation, as

αἰς τὸ ὀφθῆναι

as a great hurt by their silence, as good by

μῦθος. 2. Tim. 2

and therefore God hath denounced a

15.

against them saying, *Woe to those pastors*

h *Em. 2. 18. 30.*

the flocke, but seed vpon it.

35.

The second sort are such as do preach curi-

ne *Taurum* de-

king *Merchandise* of the word, and mingling

conflatio.

wine of Gods Celler with the puddle water

quantum do-

entions; louing the *praise* of men more then the

cent exemplo.

God, and therefore will preach *pleasing* things,

Hieron.

heale the hurt of Gods people with sweete words,

[i] *Exech. 34. 3.*

peace, peace, when there is no peace; yea, that blam

quis non pas-

white, for a *Peace* of breads, such a one was *Zimri*

cunt sed de-

who when he knew it would please the King to be

pascunt gregē.

couraged to goe vp against *Ramoth Gilcad*, ha

2. Sort.

k 1 Cor 2. 7

1 *Caui. 2. 5*

m *Esā. 1. 22*

n *Isaiah 12. 43*

oler 6. 14

p *Isay 30. 30.*

harnes of Iron, and sayde, with these thou shalt push the A. q' 1 King. 22. 11
 rantes, till thou hast consumed them; such a one was
 Shenniah, who was hired by Tobiah and Sanballat to pro- 1 Nehem. 6. 12
 be what they would haue him. O these are most hurt-
 ful and pestilent Foxes, against whome the Lord cri-
 ed by his Prophetes, and lamenteth his people
 by them, O my people they that should lead thee, 3 Esay 9. 16.
 seducunt. *Qui ducunt
 seducunt.*

The third sort are those, that teach well, but liue pro- 3 Sort.
 baue their golden belles, but want their Pome- 1 Exod 28. 33
 and good precepts, but shew bad practise; like
 that late in Moses chaire, and said but did
 wordes, but not good workes; and these
 builders, who take paines to lay vp with
 and pull downe as fast with the other; like
 stiles flane, which shew the way to Passen-
 not themselues; like the Carpenters,
 the Arke for the sauing of others, and
 themselues; like good Cookes that
 meat for others, and scarcely licke
 who teach as much Atheisme by
 Religion by their good doctrine;
 ancient Father said wel: let him cease
 ceaseth to doe well. O let Gods
 of these Foxes, (w) and the sonnes of
 that with greater chearefulnesse wee
 up our hearts and hands in Gods Sanctuary.

The fift and last sort of this kind, are the company 5 Sacrilegious
 of sacrilegious persons, and they are of three sortes, persons which
 of the first are corrupt patrones, or (more truely I
 call them) Latrones of Church liuings; who with 1 Sort, corrupt
 sell that which none but Simons will buy; and Patrones
 for what will you giue me; betray the body dabit. 2 Quid mihi

Londons New-yeeres gift:

(a) *Si nihil
attuleris, ibis
Homere foras.*

of Christ which is his Church, into the hands of blind and Pharisaicall guides, who respect more *golden gifts* for the furnishing of their cupbords, then *gifts of grace* for the furnishing of the Pulpit; neither is their meaning any mystery, (a) if the purse be emptie they may be packing, but if that be full, or they be content to parte with house, glebe-land, tith of Patrones land, as corne, wood, such a one is a Clarke for the nonst, though he lacke latine, conscience, honesty and all, and if the carefull Bishoppe refuse to admitte, he shall heare of a *Quare impedit* by and by. And by this meanes there is many a one mounted into *Moses chaire*, more fitte to sit at *Gamaliels feet*: to *seee* other, that are not weaned themselues; to be Captaines that are scarce worthy the place of common Souldiers.

2. Sort:
Vnconscionable
ble Tythers

The second sort are all *unconscionable Tythers*, who by fraud or colour of law, as by pretended customes and compositions, or by their *chargeable prohibitions*, bring the suite into the common law, where Iudge, Plaintiffe and Iurie, are (I will not say partiall) but almost parties, seeing it hath beene, is, or may be euery ones case; I will not auerre what maintenance is perpetually due to the Ministers, but this I assure my selfe, that God would haue his Ministers liberally maintained: and if christian Magistrates haue consecrated Tythes, as a fit maintenance for the Ministers, they *are due by diuine right*, and cannot without sacriledge be detained: Yea, this is a *robbing and spoyling of God*; yee haue spoyled me saith God, in tythes and offerings: for as God is holinesse it selfe, so for the effecting of holinesse in the hearts of his people; as he hath sanctified both meanes, as the Ministerie of the Vword and Sacraments, and Prayer; and Time, viz. the Sabbath; and Place, viz. the

*Decima de
benetor iure di-
uino.
x Malach 3.8*

the Temple; and Persons, viz. the Cleargie; so, that they may entend these things, he hath appointed them their maintenance: Let men therefore consider the gracious promise which God hath made to them, that giue due honor of maintenance to his Ministers, saying, *Y Honour the Lord with thy riches, and with the chiefe of all thine increase, so shall thy Barnes be filled with abundance, and thy presses, shall euen burst with new wine: and againe, ² Bring all your tythes into the store-house, and proue me, if I will not open the windowes of heauen vnto you, and powre you out a blessing without measure: And thinke vpon the fearefull curse, which is there denounced to the contrary, ^a Ye are cursed, for ye haue spoyled me in tythes and offerings: He that hath giuen vs all things, hath reserued ^c a sacred Rent, for non-payment whereof, he vseth to distrayne, by restrayning the influence of the Heauens, and fappe of the earth; if (s) thou pay not the tenth, God will take away nine, and leaue onely the tenth. Let men consider, whether this sinne bee not a maine cause of this present Famine, Gods Ministers being generally so euill and vnconscionably dealt withall in this respect.*

Y. Pro. 3 9. 10.

2 Malach. 3. 10.

a Malac. 3 8.

*c Sacrum
Ge. 22. 26. Calu.
in Heb. 14.*

*(s) Si Domino
decimam non
dederis, ad de-
cimam reuer-
teris. Augu.*

*3. Sort.
Deuourers of
sacred things.*

The last sort, are the *greedy and Harpie-like deuourers of sacred things*, praying vpon their Patrimony, who pray for them; vsing all their wits, how to appropriate that to them and theirs, that the Almighty is inuested in, and how to wash and clip Gods sacred tribute, and spend that in brauery, yea, vpon Hawks and Hounds, which God hath appointed for the maintenance of his Ministers: Vndoubtedly, that which is once passed ouer vnto God, cannot bee taken away againe, without his consent whose it is; our forefathers intent might be stained with some imperfection; and

M. Fent. Serm.
at Pauls crosse
Mark. 18. An.
1904. pag. 49.
b Pro. 2. 25.
laqueus est de-
morare (acrumi-
e post Gota in-
quirere.
c Act. 5. 2.
d Dan. 5. 3.

present Incumbents may be willing, but “the right o-
riginally is in God, and not in vs. Let all men there-
fore consider, what the Wise-man saith, *It is^b a snare
to deuoure that which is sanctified, and after the voves to
enquire*: and tremble at the sudden deaths of *Ananias
and Saphira*, *c* for detaining part of that, which was once
in their owne power: and the fearefull example of *d Bal-
thasar*, who, when hee was carowsing in vesse's of gold,
which he had taken from the Lords Temple, saw the palme
of an hand, writing his dcome: vndoubtedly, the aliena-
tion of Church-liuings by Impropriations, is a great
and crying Sinne; the bane of the people, and blem-
ish of our Church; for which, many thousands in
an high Degree, (*d*) stand obnoxious to the Iudge-
ments of God: Oh, that these Foxes were taken, that
conspire to make a beggerly Clergie, and that some
honorable Parliament might eternize it selfe, with this
renowmed Title, to all Posterities; (*m*) *The Parliament,*
that restored Impropriations: vntill which time, it is vn-
seasonable and vnreasonable, to complaine of the ig-
norant, or to craue a learned Ministerie; *for^c shall men
goe to warre at their owne cost*? or hath not God orday-
ned, that those that teach the Gospell, should liue of
the Gospell? Surely, the time was, when men cryed,
Giue, giue, till the Clergie had almost all; “as the
Supplication of Beggars witnesseth, and they were
glad to make a (.) Statute of Mortmayne; but now,
Take, take, till they haue taken both Parsonage and Vi-
carage, and left a full poore stipend in many places.
And so much for all sorts of Foxes personall.

(d) D. Down-
dignitie of the
mini. pag. 86.
Non dimitti-
sur peccatum,
nisi restituatur
ablatum.
(m) M. Crash.
Epist. ded to
M. Perk. se cond
Treat. of the
duties and
dignit. of the
Ministrie.
c 1. Cor. 9. 7.
14.
e Act. & Mon.
Tom. 2 525.
(c) carta
magn. Hen. 3.
37.

2. Foxes reall
of five sorts.

The second sort, *are Foxes reall*, whereby I doe vn-
derstand whatsoever in the Church, which by *nature,*
or ineuitable accident, doe hinder the course of the Gos-
pell,

pell, harden the wicked, grieue the godly, scandalize the weake, and so doe great hurt to the Church of God: and these are of *five sorts*, (very notably discouered by that late reuerend " Archbishop *Whitegift*.)

First, whatsoeuer Constitution or Decree, Rite or Ceremonie is enioyned, *contrary to the word of God*, cyther directly, or by ineuitable deduction and consequence, that is a Foxe: Secondly, if such an Order or Rite bee commanded, as needfull for remission of sinnes, iustification and saluation, or with a superstitious opinion of holinesse therein, that is a Foxe: Thirdly, if the Church bee pestered with the multitude of them, that thereby she is hindered in the seruice and worship of God, they are so many Foxes: Fourthly, whatsoeuer of this kind is decreed, as necessary and not to bee changed, that is a Fox: Lastly, whatsoeuer is so straitly enioyned, as may not by occasion be omitted, (so that it be without offence and contempt) but rather the Ordinances of God must giue place, that is a Fox.

Now ^ma chiefe Ring-leader of the sect of the separation; (for the iustification of their separation from vs, and the vtter condemnation of our Church) taketh great paines to reckon vp to the number of 91 (a) not defects and blemishes) but *Antichristian enormities and abominations* (as he calleth them) others haue not come farre short of him, who haue accused our booke of common Prayer, to haue 300. errors in it, to be full of corruption, confusion and prophanation, the orders therein prescribed, carnall, bezgerly, and *Antichristian*, that we eate not the Lords Supper, but play a pageant of our owne, to make the poore silly scoules belieue they haue an English (a) Masse: If this were so I say (as our (b) Reuerend

1. Sort.
" Whit, answ.
to Cart.
pag. 279.
D. pincer
peruall to
confor. cap. 2.
sect. 6. pag. 14.
2. Sort.
3. Sort.
4. Sort.
5. Sort.
" Extra ca-
(um) scandali
& contemptus.

(m) M. Fran-
lohnf.

(a) Numero
Deus impari
gaudet.

1. Admonit.

(b) L. Archb.
 1 ancr-ferm. at
 Paules crosse,
 on 1. John. 4. 1
 feb. 1588. pag.
 58:

" M. Nic. Plea.
 pag. 92.

and (b) learned Archbishop sometimes said in this place) wee had neede to looke about vs; I had worke inough to vncouch all these Foxes, nay it were time to leaue Foxes and vineyard and all; but this heate is well cooled, though not altogether flaked, they are now reputed but "*accessary additaments* we doe contend about.

(c) Pura &
 sincera Euan-
 gelii doctrina
 integram pro-
 fessionem.
 Bez. Epist. de
 dic ad Reg.
 Eli 2.
 (d) D. Fothers
 Sermon. pag. 85.

The truth is (my good brethren) (but that many men are so blinded with preiudice, contempt and ambition that they cannot see it) *the church of England maintaineth and professeth the (c) whole pure & sincere doctrine of the Gospell*, and is so glorious, as (like a blazing starre) it doth draw all mens eyes vnto it, and euen (d) perstringe and dazle them with the shining brightness of it: neither are the defects thereof (as what Church in this life is perfect) such, as for them men should forsake their callings, and make *separation*: but euery man abiding in his place, and possessing his soule in patience and obedience, by prayer and godly peaceable meanes, to seeke and waite for the *reformation* of. So much for the enemies of the Church, metaphorically described; in the next wordes they are described diminutiue.

2 Part which
 is diminutiue.
 1 Deut. 22. 6
 " Bestia noci-
 ua.

Doct:

(a), Omne
 malum &
 occasionem spe-
 ciemq; mali a-
 mouete.
 Tremel,

[Euen the little Foxes] God did mercifully prohibite in his law, the *taking*^f of old and young, whether in *egge or Birde*; but the Foxe being an "*harmefull beast*, God giueth here as iust a commaundement to take both olde and young, the Foxes (euen the little Foxes) thereby teaching vs, that (a) *euery euill, yea and appearance of euill ought to be remoued out of the Church of God*; and Gods seruants not to take delight in any thing, or to patronize and countenance whatsoeuer, though

though neuer so little, yet if iustly offensive, a mote cannot be endured in the eye; Gods seruants must goe thorough stich, as *Moses* who told *Pharaoh*, when he gaue them and their children leaue to goe serue the Lord: *g our cattell also shall goe with vs, there shall not an hoose be left behind*: they cannot bee too stout or zealous in Gods cause, so they keepe within the bounds of the word, their callings, and a good conscience; for God would not haue a cubbe left in his vineyard.

g *Exod. 10. 26*

The third and last generall part of my Text containeth a reason which the Lord vseth, whereby hee seeketh to prouoke his seruants to the more carefull & conscionable pursuing and taking of those wicked enemies, which reason is taken from *the hurt and detriment* which they bring to Gods vineyard, saying, (*which destroy the vines, for our vines haue small grapes*:) where I wil not stand vpon the letter to show what hurt Foxes doe to Vineyards, both by borroughing vnder, biting of the rinde, and specially in feeding vpon the grapes, according to the olde Ironicall Prouerbe: *The Foxe will eat no grapes*. In a mysticall sense, by vineyard is meant the Church of God, by vines, the particular members of the Church, and by grapes the fruites of the spirit, as knowledge, faith, repentance, loue, zeale, humility, and the feare of the Lord: whosoever or whatsoever then doth hinder the growth and fruitfulness of Gods people in these graces, the Lord would haue taken away, or his seruants to doe their best endeaour therein, thereby teaching vs, that nothing should so affect vs with ioy, as the flourishing of Gods Church, or grieue our soules as the hurt of Gods Church, to see the course of

3. Gen. Part.

Sense.

Doct.

Application.

of the Gospell stayed, and the fruites of holinesse hindered: but alas, who findeth not by miserable experience his dulnesse herein? if it goe well with vs, that wee enioy health, wealth, liberty, peace and prosperity, wee care not how it fareth with the Church of God, let that sinke or swimme, wee set all at fixe and seauen: if our goods bee taken by Pyrates, our wealth consumed by shipwracke, our trade and traffique hindered, our houses burnt with fire, our corne destroyed by vnseasonable weather, our landes taken from vs by cruell oppression, our husbands, wiues, children and friends taken from vs by death: Oh then wee can weepe, waile and wring our hands: but that sinne and iniquity raigne, God is offended, his name blasphemed, his truth despised, his Sabbaths prophaned, his patience abused, his threatnings, admonitions and counsell derided, his iudgements of pestilence and famine executed; Oh Lord who is moued with these things, who taketh them to heart to sigh and mourne, or that setteth to his hand to redresse and reforme them, but will suffer the enemy to make hauocke and spoile of Gods vineyard, and not regard it; well, though all men neglect her, ^h God is iealous ouer his Church with an holy iealousie, hee hath ⁱ grauen her vpon the palmes of his hands, her walles are euer in his sight.

^h Zach. 8.2.
ⁱ Esa. 49.16

Conclusion
with Prayer.
^k Psa. 80.14.

^l Psa. 85.10.
^m Psa. 125.7
ⁿ Psa. 144.9.

Euen so, ^k O Lord looke downe from heauen, behold and visite this vineyard which thine owne right hand hath planted, and thou hast made so strong for thy selfe; Oh let ^l mercy and truth still meete together, rightcounesse and peace kisse each other: let ^m there be peace within our wals, and plenty within our palaces; that our ⁿ oxen may be strong

to labour, and our sheepe bring forth thousands and ten
 thousands, that there be no decay, no leading into captiuitie,
 and no complaining in our streetes, but all the world wonder
 at our happines, that be in such a case, and haue thee the Lord
 of hostes for our God. As for them that beare vs euill
 will, and seeke the ouerthrow of our Church or com-
 mon wealth; Lord turne their heartes (if they belong
 vnto thee) or else make them like ° Oreb and Zeb, like ° Psa. 83. 10.
 Zebah and Zalmana, doe vnto them as thou diddest to Sise- 11. 12.
 rab and Iabin, which perished at Endor, and became as the
 dung of the earth; Lord keepe out the P Bore of the wood, P Psa. 80. 13
 and wild beasts of the field; and take the Foxes within,
 which all conspire to root vs vp, and destroy vs; Lord
 giue thy iudgements to the King, and thy righteousnessse to
 the Kings sonne; Mercy and truth preserue them both, sin- 1 Prou. 20. 28
 trust his Councell in thy will and teach his Senators wise- 3 Psa. 105. 22.
 dome, ° let thine Vrim and Thummim bee with thine 1 Deut. 33
 holy ones, that they may teach Iacob thy iudgements, and
 (Israel thy law, Lord accept the workes of their hands, and
 smite through the loines of them that rise against them,
 lecke thy Priestes with health, satisfie our poore with 11 Psa. 132. 16.
 bread, and let thy Saints reioyce and sing: Yea graunt
 that with the olde yeare wee may lay aside our old and
 innefull conuersations, and with the new yeare be-
 come new Creatures, and this day renew the coue-
 nant with thee, that thou being our God and wee thy
 people, thou mayest take delight to doe vs good, and
 to prayse and serue thee.

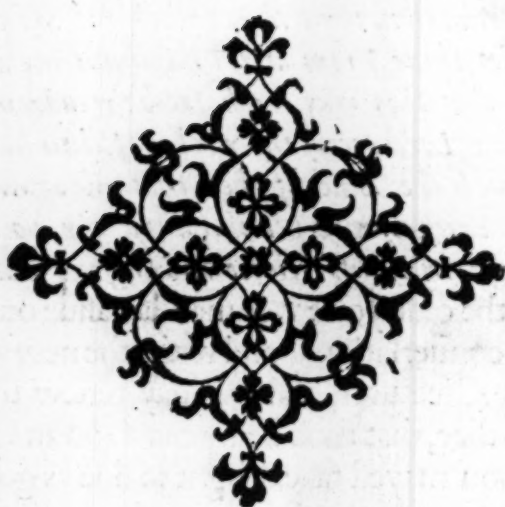
Heare vs O King of Heauen, when wee call vpon
 thee, yea heare vs we beseech thee for Christ his sake,
 to whome with thee O Father and the holy spirite,
 I the

Londons New-yeeres g,

the Elects Comforter, three persons in glorious Tri-
nity, and but one true, euerliuing, immortall, in-
uisible, and onely wise God in vnity, be ren-
dred all honour, glory, prayse, maiesty,
thanks, power, and dominion, both
now and for euer and euer,

Amen.

FINIS.



A Logickall Analysis of the Text, together with a Generall ^{sub-*title*}, of the speciall pointes handled in a Sermon, on Cantic. 2. 15. where *a.* is the first side of the Leafe, *b.* the second.

- 1 The persons charging included in this pronoun (*ye*) and are three, &c.
- 1 The Father. 2 The Sonne. 3 The holy Ghost. } Pag. 1. 2
- 2 The Persons charged, included in this Pronoun (*ye*) and are of two sorts, &c.
- 1 The ordinary Huntsmen, which are these three, &c. 2 Extraordinary which are also these three, &c.
- 1 The Minister by the word pag. 3. 4. 5. 2 The Magistrate by the sword, p. 5. b. 6. 3 The common people and that principally 2 ways. 1 By avoiding the Foxes, pag. 7. 8. 2 By assisting Gods Huntsmen with } 1 Their prayers. 2 Their purses. } Pa. 8. b. 9.
- 3 The charge is (else in this word (*Take*) which signifiesb
- 1 That they must compell. Pag. 10. 11. 2 That they cannot reconcile. pag. 11. b. 3 That they may not tolerate. pag. 12. 13.
- 1 Spirituall which are three, &c. 1 The Diuell. 2 The world. 3 The flesh. } Pag. 14. 15. 16.
- 1 Personal which are of two sorts. 1 Political, which are 1 Persecutors. 2 With hand. 2 With tongue. } pag. 16. b. 17.
- 2 Atheists which are of three sorts. 1 in heart. 2 in heart and works. 3 in heart, work & word. } coulted by 1 Nature, 2 Failure, 3 Scripture, p. 17.
- 3 All irreuerent persons, and specially drunkards, pag. 19. 20.
- 1 Metaphorically (the Foxes) which are of two sorts, &c.
- 1 Hereticks (specially). 1 The Pope, p. 21. 2 And his cubbs, which are 1 The Extravagant 2 Obstinate Recusants, p. 22. 3 Counterfeit Church-men. } Priests and leuites.
- 2 Schismatickes. 1 Of separation. 2 Of Division. pag. 23.
- 3 Hypocrites, pag. 24.
- 4 Bad Ministers which are of three sorts, &c. 1 Such as Cannot Or Will not teach. } pag. 24. b. 2 Such as teach corruptly. 3 Such as lye prophane. pa. 25.
- 5 Sacrilegious persons which are of three sorts, &c. 1 Corrupt Patrones, pag. 25. 2 Unconscionable tythes, pag. 25. b. 3 The deuourers of sacred things, pag. 26.
- 2 Ecclesiasticall which are
- 3 Reall which are these &c.
- 1 Such things as are against the word of God. 2 Such things as are enuoyed superstitiously. 3 Such as exceede in an vnnecessary number. 4 Such things as are decreed as necessary, and not to be changed. 5 Such things as may not be omitted, though without offence and contempt. } Pag. 27.
- 2 By continuing the same Metaphor diminitiuely (euen the little Foxes) pag. 27. b.

3 A reason of the charge, taken from the hurt which the Foxes doe, which doth consist